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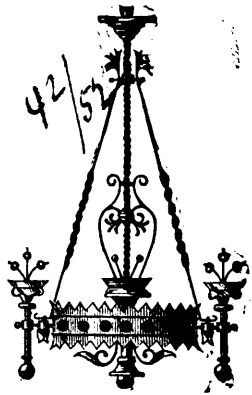
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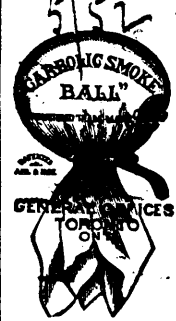
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PEACH CAKE.—Bake three sheets of sponge cake as for jelly cake, cut nice ripe peaches in thin slices; prepare cream by whipping, sweetening and adding flavour of vanilla, if desired; put layers of peaches between the sheets of cake; pour cream over each layer and over the top. To be eaten soon after prepared.

BRICK OF POTTED BEEF.—Three and a half pounds of lean beef, chopped fine, four crackers, rolled, three eggs well beaten, tablespoonful salt, teaspoonful pepper. Use thyme or other herb. Mix well and mould into a brick. Cover with bits of salt pork and bread crumbs. Put a coffee cup of water in the pan and baste often. Bake one hour.

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WHITE CAKE.—Half a cup butter, two cups sugar, one cup milk, one cup corn starch, two cups of flour, whites of seven eggs; lemon or vanilla flavouring according to taste; three tablespoonfuls baking powder. Bake in layers and fill with boiled icing and raisins. Cover the top of the cake with grated cocoanut, thickly sprinkled with raisins.

ORANGE FLOAT.—One quart of water, the juice and pulp of two lemons, one coffee-cup sugar. Let it come to a boil and put in four tablespoons corn starch. Stir it continually until it has boiled about fifteen minutes. When cold pour it over four or five oranges that have been sliced thin, and over the top spread the beaten whites of three eggs sweetened and flavour with vanilla.

LETTUCE SALAD.—Break the leaves of a large head of lettuce, or two small ones, wash each separately and lay for an hour in cold water. Drain through a wire basket, and put on them the following dressing: A salt spoon of salt, half a saltspoon of pepper, mixed with a tablespoonful of oil or melted butter, add two more tablespoonfuls of oil and one of vinegar.

ALMOND CHEESE CAKES.—Blanch and pound four ounces of sweet almonds, and two or three bitter ones, in a tablespoonful of water. Add to them four ounces of sugar, one tablespoonful of cream, the whites of two eggs well beaten. Mix all together as well as possible, and bake these cheese cakes in patty pans lined with puff paste. Twenty minutes are enough to bake them, in a modern oven.

MOULDED GRAHAM.—Make a mush by stirring graham flour slowly into boiling water it must not be too thick; cook ten minutes, using the mush stick as little as possible. Then stir in a few spoonfuls of milk or cream, and also a cup of fresh dates, cook two minutes longer, taking care not to scorch in the bottom. Pour into a mould or cups wet with cold water, and set it away till cold.

FIG PUDDING.—Chop half a pound of figs and simmer them gently in cider to cover until soft, add half a cup of sugar and stir to thick paste. Heap this irregularly in a pudding dish over it a custard made as follows: Trim the crust from some dry rolls to make half a pint, soak in a pint of milk for an hour, add two well-beaten eggs, half a cup of sugar and two tablespoonfuls of melted butter. Grate a little nutmeg over the top and bake half an hour.

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THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, SEPTEMBER 26th, 1888.

No. 40.

Notes of the Week.

THE establishing of Church choral union on the plan which has proved so successful in New York, Philadelphia and other cities, is meeting with much favour among several congregations in Chicago. The object of the union is the improving of congregational and Sabbath school singing by teaching the members, in large numbers, to read four-part church music at sight, and to give such a course of training in singing as will enable them to sing with good expression. The results where this method has been introduced are highly satisfactory.

PHILADELPHIA points with pride to the fact that she has now 675 Churches to New York's 432, Chicago's 371, and Brooklyn's 300. These 675 churches represent forty-six different denominations. The Methodists lead with 107; then follow the Protestant Episcopalians with 102, Presbyterians with 101, the Baptists with eighty-five, and the Roman Catholics with fifty-four. The greatest relative growth of late years has been among the Presbyterians and Baptists, the former having organized and housed nineteen new churches in the past decade, and the latter seventeen.

THIS is from the Chicago *Interior*. Visiting recently a prayer meeting, just resumed after several weeks of "summer discontinuance," we heard a good brother, the first to lead in prayer, begin his petition thus: "O Lord, we thank thee that vacation comes but once a year, and that its interference and interruption of Thy work here is over for this season. And now we pray thee, as we come together again, to help every one of us take hold of our work as heartily and as quickly as we can, so that Thy cause shall suffer as little damage as possible." Plainly expressed, but a good sensible prayer that; worth thinking on; worth acting out.

HERR COHEN, of Manchester, England, has concluded his series of lectures in Toronto, under the auspices of the Young Men's Christian Association. He also addressed crowded audiences in Queen Street Methodist Church, on two successive Sabbaths. The subjects discussed by the lecturer were both interesting and profitable. He has the faculty of securing and holding the undivided attention of his hearers, and by his denunciation of existing evils in clear, bold, and unmistakable language, he gives evidence that he has the courage of his convictions. After visiting Rochester, New York City, and Montreal, he intends returning to England.

THE avidity with which the people of Italy are purchasing the illustrated Bible published in one cent numbers by Edoardo Sonzogno, editor of *Il Secolo* of Milan, is a marvel only equalled by its strange publication. Already it has secured a circulation of 50,000, and the success of the enterprise has led to an arrangement with the publishing house of Ramon Molinas, of Barcelona, for a Spanish edition of the Bible, to be published in a similar form. The Italian edition is not only a marvel of cheapness; it is neatly and carefully printed, each number containing several pictorial illustrations of a class much superior to the tawdry pictures that oftentimes disfigure cheap English editions.

THE Chicago *Interior* says. Canadian Presbyterians are to be congratulated on the fulness and clearness of the reports and statistics of their Church work, as contained in the minutes of their last General Assembly. An account of that Assembly's doings and a summary statement of the condition of the Canadian Church reached the readers of the *Interior* nearly three months ago, through our special correspondence from Halifax. The paper volume of the Assembly's Acts and Proceedings, now before us, came from the press with less delay than did the minutes of our own Assembly. Its get-up reflects credit on the Presbyterian Publishing House at Toronto, and its contents are such as to rejoice the Church at large.

At a meeting of Queen's University trustees last week the following new professors were appointed: J. McGillivray, B.A., modern languages. He is a graduate of Toronto, and brother of Rev. M. McGillivray, Kingston, and recently took the Ph.D. degree from Leipsic, Germany. James Coppon, M.A., English literature. He was educated at the High School of Dundas, and afterwards at the University of Glasgow. He is thirty-one years of age. Among others he gained the Buchanan prize, the first prize in moral philosophy and the Jaffray Ferguson prize in philosophy and English literature. After completing the curriculum in Arts in 1879 he was appointed for the two following years as a teacher of English literature, and tutor for university passées in philosophy and literature.

IN a private letter written at Geneva, Rev. Dr. Noble penned the following paragraph, which deserves wide circulation: It seems strange to be here where Calvin wrought so mightily and set in motion influences which have had such power. I find it hard to realize, in the midst of what seems to me ordinary daily life, that I am walking the streets made forever memorable by their lofty souls. It was so at Florence, Naples, Rome and Genoa, and now here. Only think of one man in this great world, with its millions of people, and the generations upon generations to have their say and do their work, taking such a grip on human thought and exercising such an influence on human conduct as John Calvin! How clear it is that some men are providential men, and that they must be spoken of as themselves plus God. Behind them all—the Pauls and Augustines and Calvins and Edwards—is the Man, Christ Jesus, holding His sway, as no other, over the thinking and feeling and living of the world.

IN a recent discourse the Rev. G. L. MacNeill, of St. Andrew's Church, St. John N. B., referred to retalia-tion in the following terms: Modern Christendom claims to possess a higher type of civilization than did the Jews and Greeks and Romans. Yet it is an undeniable fact that Christendom with all its progress, its Churches, its peace societies, its organizations for promoting harmony and good-will between man and man, is very little in advance of antiquity in its method of conquering evil. No better example of the prevalence of this spirit can be found than the attitude of our neighbour, the great American Republic, at the present moment. Americans and Canadians are of the same blood, they speak the same language, enjoy the same liberty, profess to worship the same God, and to be characterized by the same Christian attributes. It is the boast of each country that it has a Christian civilization. Only an imaginary boundary separates the people of one land from the other; ten thousand bonds of commerce, literature and religion bind the two peoples together. And yet, where one should have expected genuine neighbourliness, and the utmost reciprocity of feeling; where, if anywhere, we should expect the national policy to be laid on Christian lines, we are face to face with the old doctrine, "An eye for an eye and a tooth for a tooth."

CREDIT is the curse of the working classes, says an English contemporary. It is the enemy of all thrift. Men and women literally drift into debt, and it is only when it is too late that they find there is no escape. Judge Chalmers, of Birmingham County Court, reveals some results of the credit system. The facilities for furnishing on credit have much to do with the evil of too early marriages. "Men marry on credit and repent on judgment summonses." About ninety-eight of judgment summonses are against married defendants. A woman often gets into debt without the knowledge of her husband. She destroys or keeps from him the judgment summons when it is left at the house, and when he least expects it, when he does not know even of the existence of the debt, the man is arrested and sent to prison for contempt of court. All sound credit rests on two bases, either property or character. Judge Chalmers thinks, in the

Fortnightly Review, that imprisonment for debt under the disguise of imprisonment for contempt of court should be abolished, except in cases where credit is given involuntarily; where a shopkeeper deliberately gives credit with a view to his own ultimate profit he should be left to his own resources to obtain payment. He need not give credit unless he likes, and if he did not give it except on perfectly certain security, people would be brought nearer to the system of cash payments. At present, the working classes spend their money in paying debts instead of buying goods.

THE *Christian Leader* remarks: The *Sentinel* for September pledges itself to the accuracy of the statement that when Lord Cross, the secretary for India, stated to a deputation that the whole of the infamous regulations under the Cantonment Acts were "absolutely suspended and non-existent," and when Sir John Gorst, the under-secretary, told Professor Stuart in the House of Commons that "the regimental system has already been wholly abolished," the government of India was actually still continuing—as it still continues—to license women to sin as heretofore! The testimony of a Bombay journal is cited in support of this exceedingly grave charge against these members of the Ministry. They seem to imagine that if only their statements are credited, public attention will turn to other subjects, so that the wicked system of licensed sin may be continued by stealth in defiance of the expressed will of parliament and of the nation. It is needless to waste words in denunciation of this fresh infamy. There is to be an autumn session. Let all our readers demand of their representatives in parliament that no rest be given to Lord Cross and Sir John Gorst until the truth is made manifest. Let the women of Britain, in behalf of their Indian sisters, besiege the throne, if necessary, that these cunning devices of the unscrupulous may be defeated. It would not be amiss were the friends of social purity in each constituency to address questions on the subject to their parliamentary representatives who come to give an account of their stewardship during the recess. There is a twofold reason why this should be done. The repeal of the wicked Acts in India, decreed by the Imperial legislature, must be carried out; and officials who deliberately lie must cease to occupy the high office of state which they dishonour.

MANY of our readers in all parts of the world, says the *Christian Leader*, will be glad to learn that a few of the friends of Rev. Andrew A. Bonar, D.D., representing various sections of the Christian Church, met lately to consider how best to commemorate the approaching completion of the fiftieth year of his ministry. It was believed that large numbers, both at home and abroad, would wish to take part in the recognition of the inestimable services which he has rendered to the Church universal; and it was resolved to aim at the raising of £5,000 for presentation to him on the occasion. It was thought that he might thus be enabled during the remaining years of his valued life to give through the press to the Church at large some further results of his matured experience and Biblical study. Mr. Campbell White, of Overtoun, who presided, headed the subscription with £500 and upwards of £1,000 was promised at the initial meeting. Dr. Bonar was ordained at Collace, Perthshire, on 30th September, 1838; and in 1839, along with Mr. M'Cheyne, Dr. Keith, and Dr. Black, visited Palestine as a deputation from the Church of Scotland. The story of the mission is told by Dr. Bonar and M'Cheyne in a well known book, and the inauguration of the Church of Scotland's Jewish mission was the result. In 1846 Dr. Bonar was translated to Glasgow as the first pastor of a new mission church in Finnieston, and there he still continues to labour, bringing forth fruit in old age as is indicated by the fact that the membership at present numbers nearly 1,000. His memoir of M'Cheyne, the best known of his literary works, has reached a circulation in this country of over 130,000, but it is not generally known that from a pecuniary point of view Dr. Bonar has gained nothing from that valued work, having unselfishly allowed others to reap the benefit.

Our Contributors.

CONCERNING THE BEST IN VARIOUS LINES.

BY KNOXIAN.

The season for fairs has come round. There is a fair in some place every day, except Sunday, and on some days there are half a dozen. Our people are greatly given to going to fairs. However industriously they may grumble about hard times and short crops most of them can find money enough to visit one or two fairs during the season. Nobody would suppose that the happy, well-dressed, well-conducted crowd that attended Canada's Great Fair, in Toronto, last week, were suffering much for want of money. As a matter of fact they are not. Compared with the people of many other countries, Canadians have much to be thankful for. The trouble with most of us is that we don't know how good a country God has given us. A little travel in some of the poorer parts of the world would be a means of grace to many Canadian people.

These fairs are good institutions. They have an educational effect. A sharp boy can learn more at "Canada's Great Fair" (this fair is held in Toronto, of course) in a week than he could learn in the same length of time in the best school in the Province. A boy never knows how good a Province Ontario is until he sees that fair. A Christian man of average gratitude will leave the Fair thanking the Almighty that his lot has been cast in so good a country. A patriotic man will leave feeling prouder of Ontario than he ever felt before. Young Canada will go home inspired with the feeling that this is an enterprising, energetic, go-ahead young country, and that is a good feeling for young Canada to have. The great fairs held in Guelph, Hamilton, Brantford, London, Kingston, and other places, produce the same effects in the localities in which they are held and the effects are good.

The Ministerial Association of Guelph are of the opinion that some of the attractions lately added to the Fair programme in that city might well be dispensed with. It is the old story. Human nature is ever prone to go to extremes. There are many Fairs and something must be done to "draw." Competition is keen and there must be special "attractions" to make money. Would that Fairs were the only places in which the same policy is pursued.

One of the objects of these Fairs is to find out the best in every line exhibited. The best in agriculture, in arts and manufactures, suggests the best in other departments of life. That wonderful little machine sent over from New York, containing four of Mr. Wiman's speeches—tones, inflections, coughs and all—naturally suggests the question, Who is the best speaker in Canadian political life? So much depends on individual taste that it is impossible to give an intelligent answer to that question. Different men excel in different kinds of oratorical work. For turning a point cleverly and putting a different face on a question, Sir John stands easily first. By a neat anecdote, or timely witticism, or clever joke, he can appear to knock the bottom out of the best argument ever constructed. No man in Canada can find out the weak spots in an opponent's speech more quickly or make more of them when found, than Sir John. The Hon. Alexander McKenzie is the only political speaker in Canada whose speeches stand a *verbatim* report. One of the best stenographers in this country told this contributor several years ago, that at that time there were only two men in the country who could stand *verbatim* reporting. The one was Alexander McKenzie; the other Principal Caven. For clean, incisive, never-to-be-forgotten hitting, commend us to Sir Richard Cartwright. He gives no quarter and asks none. He excels in the power of statement, can arrange facts and figures with extraordinary skill; his literary style is high and altogether he is a most formidable man. People who admire the very highest kind of intellectual work will give the palm to Edward Blake. For close reasoning and literary finish, he has few, if any rivals. For making speeches that never alienate friends, and are very likely to conciliate opponents, Mr. Mowat can hold his own and a little more. Judged by their effects, his speeches compare favourably with the speeches of any public man in the country. The man behind the speech, however has a good deal to do with the effect.

Dr. Tupper is a speaker of rare power. We never heard him but once. It was a fine effort. In his younger days he was no doubt excelled in a Province that has produced more first-class orators than any of its size on this side of the Atlantic. People who admire graceful oratory of course admire Mr. Laurier. People who like to see a crowd waked up and begin to wonder what struck them, greatly admire Mr. Patterson, M.P., of Brantford. Men who like cold facts well arranged, figures accurately given in great abundance, and logical argument, admire John Charlton, M.P. For good, effective work on any kind of a platform, it would be hard to surpass, the Hon. G. W. Ross. Mr. Fraser, Mr. Hardy, Mr. Dalton McCarthy, and Mr. Meredith, are good. So are more than half a dozen others whose names might be mentioned.

In Quebec and the Maritime Provinces there are some very able men—men who are the peers of any we have in the West—but we cannot write of them from personal knowledge.

Who is the best preacher in Canada? It is impossible to answer that question. There is no absolute standard by which preachers can be judged. Opinions vary about preaching as well as about everything else. The preaching that one congregation or one man likes might not be relished by another congregation or another man. One thing may be said, however, with perfect safety. There is no one preacher in Canada that towers up over all the others as Spurgeon does in England, or as Guthrie and Candlish did in Scotland.

Who is the best preacher in the Presbyterian Church in Canada? That question is sometimes asked, but we never met three intelligent men who could agree upon an answer. The failure to agree may show that there is no one man conspicuously above the heads of all his brethren. Some good people are of the opinion that the Presbyterian pulpit has not held its own during the last twenty-five or thirty years. They point to Dr. Ormiston, Dr. Donald Fraser, Dr. Irvine, Dr. Inglis, Dr. Burns, Dr. Willis and Dr. Bayne, and ask, Where are their successors? They tell of great effects produced by sermons preached in their neighbourhood by some of these men and ask where such preaching can be heard now.

Whether Presbyterian preaching is declining in power or the reverse is too large a question to discuss here. Perhaps something might be said on both sides.

Who is the best lawyer in Ontario? Can't say. The profession is divided and subdivided. One may be on the highest rung in equity, another in common law, a third in criminal law, a fourth in commercial law, and others in other departments.

The same is true of the medical profession. One practitioner excels as a physician, another as a surgeon, a third in some other branch of the profession.

Who is the best writer in Canada. George Burns was. Perhaps Goldwin Smith is.

Who is the best man in Canada. It is impossible to say. There are many good ones and some who are not exactly specialists in that line. We should all try to be the best and every married man should think his own wife is the best woman.

TO THE ASSEMBLY AND BACK AGAIN.

BY ONE OF THEM.

Concluded from last issue.

The present writer enjoyed the privilege of a "run" over to "the Island," i.e., Prince Edward, via Pictou and Charlottetown. This is a Province with which the people of Ontario are not as well acquainted as they should be. The island is very fertile and the verdure unsurpassed, being fanned and salted by ocean breezes; hence the richness and beauty of the meadows. There are only about 60,000 acres of what may be termed poor land, out of a possible area of 1,500,000 acres. It has a great reputation for potatoes. These are excellent in quality and quantity, some 3,500,000 bushels being raised annually. There are no mining industries, no coal or iron being found, Dr. Dawson has said that coal could be found at Belfast, but at too great a depth for practical purposes. There is a railway 198 miles long with three feet six inch gauge, opened in 1875 and costing about \$15,000 per mile. The island itself is about 130 miles long, and from three to thirty-four broad.

Presbyterianism is very strong on the island and very pure too. The people were originally largely Scotch. In Charlottetown the Rev. John McLeod and S. Carruthers hold the fort and both doing excellent work being workmen, who need not to be ashamed. The trip to Summerside is short and sweet being only about forty miles. Here there is a large Presbyterian congregation in a flourishing condition, although at present without a pastor. This is a thriving town of about 4,000 and said to be a very cheap place to live.

After "doing" the island as far as time would permit, we retraced our steps to Nova Scotia, and dropped down in Hants County, at the town of Windsor, which may be termed the golden gate of the Annapolis valley, the finest, prettiest, wealthiest, most fruitful in apples—part of Nova Scotia. The late lamented Joseph Howe is reported to have said that you could ride for forty miles here and not see the sun for the shade of apple trees. In this valley is also the beautiful village of Grandpré (big meadow) so beautifully sung in Longfellow's "Evangeline," although the poet himself never saw Grandpré in his life.

The town of Windsor is of historic reputation and interest. Here "Sam Slick," *nom de plume* for Judge Haliburton, flourished and wrote. He has passed away but his residence and grounds are still objects of interest to the curious. Here also is King's College with the hoary hairs of one hundred years now resting on it. It is ably presided over by the Rev. Canon Brock, D.D., a gentleman of high literary culture and great urbanity of disposition. The college has done good work in the past, but is now distressed through want of friends. The latest move is amalgamation with Dalhousie. This is in the right direction for both colleges, and it is hoped it may be speedy and the union consummated to the satisfaction of all concerned. The "Encænna," or in plain English the commencement of convocation took place during our visit, and was attended by many learned men from all parts. Among others we noticed Principal Forest, of Dalhousie, and the new Bishop of Nova Scotia. The conferring of degrees was all done in Latin. The proceedings were chaste, dignified and stately. Speeches followed by the new bishop and others. The whole affair was conducted *a la mode* University of Oxford, after which King's College is modelled.

Our Church is well represented in this town. It is strong, wealthy, well organized and without debt. The pastor is Rev. Thomas A. Nelson, of Presbyterian College, Montreal, a native of Ontario. Mr. Nelson is quite a young man and very popular in his congregation as a preacher and a pastor. He is a preacher of more than ordinary calibre, his sermons being models of neatness and exact thought. Good work is being done for our Church in Windsor by Mr. Nelson.

From Windsor we hied ourselves away and dropped down at East River, Pictou County, Nova Scotia. This whole county is Presbyterian *en masse*. A few years ago there was not one of any other denomination—even the ubiquitous Methodist and Roman Catholic had not penetrated. This is a very flourishing county with great wealth in coal, iron, lumber and agriculture. The coal mines of Stellarton are famous.

We had the pleasure of a visit to the Presbytery of Pictou, and were cordially greeted by the fathers and brethren. The Rev. G. Scott, of New Glasgow, was Moderator. Mr. Scott has been for ten years in his present charge and is much loved and respected. In early life he travelled in Egypt and Palestine, his accounts of which make him a very interesting companion. Under his escort we ascended one evening Fraser's Mountain, which lies in rear of New Glasgow, and enjoyed one of the grandest prospects that could fall to the lot of ordinary mortals. We were higher up in the world than ever before or perhaps shall be again. Yonder was the noble Gulf of St. Lawrence with Prince Edward Island lying placidly, on its beaming bosom like a beautiful sea girt isle. Yonder, eighty miles away, were the distant misty shores of Cape Breton. Time and space fail us in describing the loveliness of the scene.

The Rev. G. S. Carson, of Pictou, was the Clerk. He is lately settled and is doing an excellent work in charge. An amusing part of the proceedings was the report of General Assembly delegates, which were very brief. Among others was the report of an old

Highland elder from Springville, East River, who in a spirit of good humoured raillery informed the court, "That he had been present at Assembly but did not like it as he thought they spent too much time in talk and long-winded speeches. He went over to the Methodist Conference and thought they did good work and went through business quickly with no long speeches, and it was there he thought he ought to be going." This was all given in pure Highland Doric which made it very amusing.

At Springville we had the pleasure of ministering for two Sabbaths to very large congregations. On both sides of the river nothing but Presbyterians for miles and miles. This is the charge lately vacated by the Rev. A. McLean Sinclair who ministered for twenty-three years to them with acceptance and ability. A former pastor and the successor of the first Dr. McGregor was the Rev. Donald McGillivray long deceased. His widow still survives him, a confirmed invalid, the mother of a large family, and described as "one of the finest Christian women in Nova Scotia." We had the pleasure of visiting her and found her indeed all she was described to be. She is faithfully cared for by the loving ministrations of her daughter, Miss Minna McGillivray. She has a son in the ministry in the Presbytery of Truro. During our visit to Springville, East River, Mr. George McKay, of Stellarton, was holding evangelistic services which were attended by crowded congregations. Mr. McKay succeeded in "shaking them up." He is full of zeal and fire, makes telling points, and preaches like a parson.

The average rate of intelligence and certainly of piety is higher in Nova Scotia than in Ontario. Very little scepticism or Sabbath breaking. Everyone goes to Church and religion is made as it ought to be the principal thing.

We returned home the same way that we went, having thoroughly enjoyed all we had seen and heard, and feeling that if it is not good for man to be alone, it is not good for him also to be without holidays, and that even a minister is much the better of having a month's vacation at least once a year.

THE STOCKHOLM CONFERENCE.

BY C. M. COPELAND, WINNIPEG.

Concluded from last issue.

Everyone formed a most favourable impression of the people of these countries. They are a fine race. The peasants are a simple, frugal, honest lot, whom it is refreshing to meet. We do not mean to insinuate that honesty is confined to the Scandinavian peasantry.

Stockholm is a beautiful city of some 223,000, built on several islands connected by bridges. There are many fine buildings and several excellent hotels.

The Conference met in a large building known as Blasieholm's Church, built, I am told, on the plan of Spurgeon's Tabernacle in London, at ten o'clock on Wednesday, some 400 delegates being present, of whom about sixty were from America, and 100 from Great Britain. The introductory sermon was preached by Rev. Professor Roudin, of Upsala University. This sermon, as well as many of the papers, was printed in English, German, French and Swedish, and distributed, and many of the discussions were interpreted into these languages, so that all could follow the proceedings, though this process made the session somewhat tedious at times.

The Conference was presided over by the Right Rev. Bishop of Visby, who also delivered the opening address, Count Von Bernstoff, the retiring president, having first called order.

The reports presented showed great growth during the past four years since the last Conference was held in Berlin. This growth is most marked in the United States and Canada. The number of Associations (American) has increased from 950 to 1,240, the number of secretaries and assistants from 350 to 795, and the value of buildings owned by Associations from about \$4,000,000 to nearly \$7,000,000. At the same time the work has developed more in the direction of work by young men for young men.

The American Associations (the word "America" in our letter means throughout the United States and Canada) received for current expenses last year over \$1,000,000, and as much more for State and International work, buildings and from legacies, etc.

Among the more interesting and important papers was one by Mr. J. Herbert Tritton, of London, on

"What means ought to be employed by the Associations for the spiritual development of their active members;" "The different means employed by the Associations for the physical development of young men," by Mr. Luther Sulick, of the Springfield, Massachusetts Training School. "Work in non Protestant countries," "What is the real source of life for our Associations," two papers were read on this subject.

One of the most important things done by the Conference was the confirming of the action of the International Central Committee in appointing Mr. L. D. Wishard, late College Secretary to the American International Committee, to the position of Secretary to visit the Mission Stations and Universities in missionary countries—China, Japan, India, Turkey, etc.—countries which we have been accustomed to call heathen. The demand for Associations has come spontaneously from these lands. Before they had ever heard of the name, "Young Men's Christian Association," the native Christian young men went to their missionaries and asked for the thing. The president of a university in Turkey in which there is an Association bears this testimony: "That it has been the greatest power for spiritual good that has ever entered the institution. A requisition, signed by some fifteen missionaries of various societies, is now on the way from Madras, India, asking for the appointment of a competent general secretary for the Madras Association.

These events show two things: first, That the Young Men's Christian Association meets a felt want; and, second, That this organization is adapted to the young men of every land. Mr. Wishard is under a five years' engagement and will act in harmony with the missionary societies in the various countries which he will visit. The man who attracted perhaps the most attention at the Conference was Albricias, the representative from Spain, who suffers much persecution for Christ's sake.

The Conference was a very successful one. The different topics were freely and fully discussed by the representatives from various countries. Special emphasis was given to the spiritual side of the work and the necessity of the power of the Holy Ghost in order to accomplish any permanent or worthy results in any department.

At dinner on the second day a telegram was read from the King, Oscar II., who was in Berlin, expressing regret at his inability to be present at the sessions of the Conference, and invoking the divine blessing upon its proceedings. The health of the King and Queen was then drank (in water), and the committee instructed to return a suitable reply. The King has manifested much interest in the Conference and its preparatory arrangements. It was at the personal solicitations of the King that the Conference met in Stockholm, and he as well as the Crown Prince contributed largely towards the expenses.

On Monday, after the Conference had been formally closed, the delegates upon invitation from the King visited the royal palace at Drottningholm, where they were most graciously received by the Crown Prince and afterwards had lunch. Three boats were provided by his Majesty for the conveyance of the party from Stockholm.

On the Friday afternoon an excursion by boat was made to Sknow where the delegates were entertained at the summer residence of Captain Ahlberg, an officer in his Majesty's Customs at Stockholm. The hospitality of the people of all classes was unbounded and the arrangements for the comfort and convenience of the visitors all that could be desired. Great stimulus will be given to the Association work in both Norway and Sweden.

The first World's Conference met in Paris in 1855; in this Conference the "Paris Test of Membership" was adopted, requiring all active members of Associations to be Christian men; to this all the American Associations add the requirement that such members shall also be members of evangelical Churches. The Convention which met in Geneva in 1879 appointed a World's Central Committee, now known as the International Central Committee, with headquarters at Geneva; each subsequent Convention has re-appointed this Committee. The Committee is composed of one representative from each nationality in which are affiliated Associations. Mr. Thomas Seormand is the secretary. The efforts of the Committee are directed principally to developing the work in European countries; during the past four

years special attention having been given to Italy, Spain, Norway, Sweden and Russia.

There are now in the world 3,804 Associations affiliated with the Committee. Of these 1,168 are in the United States, seventy-two in Canada, 624 in Great Britain, 673 in Germany, 505 in Holland, 362 in Switzerland, ninety-three in France, sixty in Sweden and Norway, forty-seven in Asia, seventeen in Africa, twenty-five in Oceania, and the rest in Russia, Turkey, Spain, Italy, Austria and other European and South American countries.

Invitations for the next Conference were received from both Amsterdam and Paris, and the matter was left in the hands of the International Committee to decide, and now the delegates have separated and scattered, each to his home, to his work, each, let us hope, stronger to advance the kingdom of our Lord among young men.

WHAT IS THE CONSTITUTIONAL STATUS OF THE ELDER?

MR. EDITOR,—I observed in a recent issue of THE CANADA PRESBYTERIAN, a communication asking the above question. I had expected that some one who could speak with authority would have replied, but as none have done so, as far as I have observed, would you permit me to submit my interpretation of the Church laws on the subject?

The basis of Union may be considered as the Charter of our Church. Its third section is as follows: "The government and worship of this Church shall be in accordance with the recognized principles of Presbyterian Churches, as laid down generally in 'The Form of Presbyterian Church Government,' and in 'The Directory for the Public Worship of God.'"

The Westminster standards on the subject are thus adopted into our Constitution and become the form of doctrine and practice.

In the "Form of Church Government," under the head of "pastor," we read "The office of the elder, (that is the pastor) is etc." He is held to occupy a position analogous to that of Priests and Levites under the old dispensation.

Then follows a section on the "Teacher or Doctor," an office which the reformers held to be perpetual in the Church and distinct from that of pastor. It was as a doctor, and not as an elder, that George Buchanan presided over the General Assembly. He was then Principal of St. Leonard's College. There is no evidence that he ever was ordained an elder. I don't know whether the fact that Buchanan occupied the Moderator's chair has ever been called in question, but I notice that Calderwood contradicts Row on the subject.

The next section treats of "Other Church Governors." These it considers to be analogous to the Jewish "elders of the people," who were assessors with the Priests and Levites in matters of government. They are "beside the ministers of the work," and "are to join with the minister in the government of the Church, which officers Reformed Churches commonly call elders." This last sentence evidently implies that the only right which these officers had to the title of "elder" came to them from common, but erroneous, usage. The name is strictly applied to the pastor alone, as is stated in the section quoted above—"the elder (that is, the pastor)." The order of church officers, according to our standard, is, pastor, doctor, "elder," and deacon, each exercising functions pertaining to distinct and independent offices.

In the "Directory" no duties are assigned to the elder in connection with the "public worship of God." If he teaches or preaches—reads the Scripture publicly or acts as "the mouth of the people unto God," he does it for reasons applicable to all believers, and not in virtue of any ecclesiastical status. His commission as an elder extends to Government alone. Our standards recognize but one officer divinely authorized to conduct the regular solemn assembly for worship, dispense the sacraments and "bless the people from God," and that is the one who has "a ruling power over the flock as pastor."

In view of the clear position of our standards on this subject, and the grave difficulties that have already arisen among native elders in India, the ordination of Dr. Smith as a "ruling elder" seems to me to have been most injudicious. He is to rule over those who never elected him as their representative. This precise status in relation to other missionaries, ordained and unordained, I have never heard defined.

T. F. FOTHERINGHAM.
St. John, N. B., Sept. 12, 1888.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

NOTES ON THE GREAT POPULAR HYMN,

JERUSALEM MY HAPPY HOME.

BY REV. DUNCAN MORRISON, M.A., OWEN SOUND.

Jerusalem, my happy home,
Name ever dear to me;
When shall my labours have an end
In joy, and peace, and Thee?

When shall these eyes Thy heaven-built walls
And pearly gates behold?
Thy bulwarks with salvation strong,
And streets of shining gold?

Oh when, thou city of my God,
Shall I thy courts ascend,
Where congregations ne'er break up,
And Sabbaths have no end?

There happier bowers than Eden's bloom,
Nor sin nor sorrow know;
Blest seats I through rude and stormy scenes
I onward press to you.

Why should I shrink from pain and woe,
Or feel at death dismay?
I've Canaan's goodly land in view,
And realms of endless day.

Apostles, martyrs, prophets, there
Around my Saviour stand;
And soon my friends in Christ below
Will join the glorious band.

Jerusalem, my happy home!
My soul still pants for thee;
Then shall my labours have an end,
When I thy joys shall see.

The following is an admirable translation of the above by the Rev. Silas T. Rand, D.D., Hantsport, N. S.:

Jerusalem, O gloriosa domus mi,
O nomen semper mi carissimum,
O quando sint labores finiti,
In te, in pacem, et in gaudium.

O quando videbunt hi oculi,
Hæc portas gemmeas—tua moenia?
Et salutatem propugnaculi,
Et vias—aurea tua opera?

Urbs mei Dei, quando surgero
Cælestia tua in propatula?
Quò non sejungit congregatio,
Et sunt æterna sua Sabbata.

Umbracula, O vos faustissima,
Quò neque mæstus sint, nec peccata,
Ad vc., O sedes felicissima,
Contendo, et eluctor strenue.

Cur nos mærores, pænas formidem?
Vel dissolutionem horrerem?
Chananeam cœlestem videam,
Æternam diem, felicissimam.

Apostoli, prophete, martyres,
Hic circum thronum Jesu Christi stent,
Et cito amici mi fideles,
Conjuncti nobis, illic congregent.

Jerusalem, O gloriosa domus mi,
Pro te nunc sitit me anima;
Labores omnes tum sint finiti,
Quam tua videam sacra gaudia.

The original of this very popular hymn is obscure. It appears that one signing himself "F. B. P."—alias Francis Baker, priest, had for some offence been imprisoned in the town nearly three hundred years ago, and that he, whiling away the weary hours in his cell, prepared a MS. containing twenty-six verses—one hundred and four lines—beginning thus:

Hierusalem, my happy home!
When shall I come to thee?
When shall my sorrows have an end,
Thy joyes when shall I see?

O happie harbour of the saints!
O sweete and pleasant soyle,
In thee noe sorrows may be found,
Noe griefs, noe care, noe toyle.

It is prefaced in these terms. A song by "F. B. P." to the tune of Diana. This MS. some years ago found its way to the British Museum, and Dr. Horatius Bonar, finding it there, and attracted by the splendour of its imagery and real excellence, copied it *verbatim et literatim*, and published it in 1852. In a monogram on the hymn he states that he found it in a MS. volume of religious songs without date, but apparently written in the early part of the seventeenth century, and that in this MS. volume of reli-

gious songs he found this, which is now known to be a copy of a portion of a longer hymn on the same subject by another hand.

Dr. Hatfield has shown on very fair grounds that this paper signed "F. B. P." is not an original—that the original is a long hymn of thirty-one double stanzas, consisting of two hundred and forty-eight lines; whereas that of "F. B. P.'s" contains only twenty-six verses, consisting of one hundred and four lines,—that there are many variations and transpositions,—that upon the whole there is reason to believe that "F. B. P." simply reproduced from memory such portions of the original as had cleaved to it, and had committed them to writing, and that this writing ultimately found its way to the MS. department of the British Museum, where, after the lapse of a couple of centuries, Dr. Horatius Bonar excavated it, and published it just as he had found it with the monogram referred to in 1851.

How, then, about the original? Who was the author? Can any satisfactory account be given of him and his claims? The answer is that Wodrow, the distinguished historian of the Church of Scotland, makes the author to be the Rev. David Dickson, D.D.—a divine that filled a large space in the public eye from 1583—1662. He was the only child of John Dickson, a pious and wealthy merchant of Glasgow. He received a thorough education in the university of his native city, and soon rose to distinction. At the early age of twenty-seven he was appointed Regent or Professor of Philosophy in the same university, devoting himself, with his associates, Boyd and Blair, to the revival of godliness among the undergraduates. After some years we find him occupying the still higher office of Professor of Divinity in the same university, and in 1638 he was chosen to fill the highest seat in the gift of the Church—that of Moderator of the General Assembly. He took an active part in public affairs during the Commonwealth, and at the Restoration lost his professorship by refusing to take the oath of supremacy. It appears from Wodrow, the historian, that he ranked very high—ranked, indeed, among the ablest and most influential ministers of his day, and yet so modest that he never made use of his title D.D. He was, moreover, very conscientious, so much so that he suffered himself to be deposed from the ministry—parish of Irvine—the birthplace of James Montgomery, one hundred and fifty years afterwards—rather than comply with the obnoxious "Articles of Perth." He was, however, soon restored to his parish, where he laboured with great success till 1641, when he was appointed Professor of Divinity in the University of Glasgow.

But may not this Rev. David Dickson, Professor of Divinity in the University of Glasgow, be the copyist and plagiarist of "F. B. P." and he were evidently cotemporaries. "F. B. P." was a prisoner in the Tower, probably died in the Tower, and what more easy than to perpetrate the literary theft? Is it not possible that he took this MS., which found its way into the British Museum and is still lying in the British Museum, and made use of it, extending and amplifying his one hundred and four lines into two hundred and forty-eight? Who was there to stand up in defence of the obscure—the unknown "F. B. P.," lying in prison or in his grave? That is the position which Dr. J. M. Neale and others have taken, but it is not a position which is at all tenable. The MS. which "F. B. P." left behind him shows, from internal evidence, that it was written about 1616 or 1617, and it is clear from Wodrow, the historian of the Church of Scotland, whose accuracy in matters of detail has never been questioned, that David Dickson by this time had risen to great eminence as a scholar—as a Christian labouring for the conversion of souls, and as an author both in poetry and prose. He was then,—the date or supposed date of the MS., 1617 (according to King, Anglican Hymns),—about thirty-four years of age, and had been for seven years Professor of Philosophy in the University of Glasgow, winning for himself the fairest name. And if he was guilty of this literary theft, "impudently appropriating to himself what belonged to another," he must have done it after this time—after the MS. of "F. B. P." made its way to the British Museum, or at least after "F. B. P." had any power over it, i.e., that David Dickson, so modest as to refuse to use his title of D.D.—so conscientious that he suffered himself to be deposed from the ministry rather than act contrary to

his convictions, was guilty of doing the meanest—the dirtiest deed of his time. Is such a supposition tenable? Does it consist with the dignity, the conscientiousness, the high character of one of the greatest men of his day? The testimony of Wodrow is this (having enumerated some of Dickson's works): "Besides these he wrote . . . some short poems on pious and serious subjects which, I am told, have been very useful when printed and spread among country people and servants, such as, 'O Mother, Dear Jerusalem!' and one somewhat larger, 8 vo., 1649, entitled 'Christian Love,' to be sung with the common tune of the Psalms.' In a marginal note, the Rev. W. K. Tweedie, editor of the "Wodrow Publications," further says: "There is, also, a poem ascribed to Dickson, entitled, 'Honey Drops or Crystal Streams,' and sometimes printed along with the others."

Still there is considerable obscurity about the authorship of this poem of thirty-one double stanzas consisting of 248 lines. Dickson, if he did write it, did not put his name to it, but this is not unlike the man. One thing is clear, the poem belongs to his day and it would appear, took kindly to the version of "F. B. P." when it was published, all the more probably, from the fact that the original was too long—that a shorter hymn presenting the same truths was better adapted to the purpose he had in view. The latest information, Duffield tells us, on the subject comes from the Rev. James King's "Anglican Hymnology." He makes out that Dickson expurgated this hymn of "F. B. P." and offered his own in "O mother, dear Jerusalem." Thirty years later the Rev. William Burkitt, vicar of Dedham, reprinted "F. B. P.'s" pieces with changes of his own; and finally it has come down to us in the form here presented.

Still, though the present form of the hymn may be the more acceptable, it was under the old form, "O mother, dear Jerusalem!" that it made its way to the popular heart and became such a favourite with both young and old. Many a lonely cell, many a dark home, many a pale face has been lighted up by its revelations. Snatches of it used to be heard among the hills and glens of Scotland—in the fishing boats along the coast—among the harvesters in the barn after the labours of the day—from the children on the Sabbath evenings after their questionings were over for with the children this hymn has always been a favourite, and in many a child's heart the hymn lived long after he had left the parental roof and blossomed in other scenes and in other circumstances, where it might be thought everything was given to salt—given up to the curse of perpetual barrenness. A young Scotch lad who was on his deathbed at New Orleans, says Dr. Belcher, was visited by a Presbyterian minister, but the dying man wanted no minister to speak to him. He shut himself up against all the efforts of the good man to reach his heart. Somewhat discouraged the minister turned away, and scarcely knowing why,—without anything like design or aim, but guided by that good Spirit that leads into, all truth,—he began to sing:

Jerusalem, my happy home,
Name ever dear to me.

That was enough! a tender cord had been touched a flood of early recollections burst in upon his soul days of innocency when he, a free and happy child, went out and in, with no stain upon his name and no cloud upon his heart. With bursting tears he said to the minister: "My dear mother used to sing to me that hymn." He was now open to the truth, open to the consolation of the Gospel. God gave the penitent peace, the blessed peace that passeth all understanding, and now both mother and son are rejoicing in the eternal light, delighting themselves in the glories of the New Jerusalem concerning which we read: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband," etc.

We must not close our comments on this hymn without noting some features of its great excellence—its Scriptural character, its simplicity and freshness, its easy graceful rhythm. The fact that it and its predecessors have for over two hundred years stood the test of every form of criticism and held their high place in spite of their quaintness and great length and almost juvenile simplicity, together with the fact that so many gifted pens have been employed in condensing, changing, and embellishing the original thirty

one double stanzas, until the two hundred and forty-eight lines have been reduced to twenty-eight—is an evidence of essential nobility and a promise that it will continue to hold its present high place in the hymnals of the Church for generations to come. Yet, it is to be borne in mind that a hymn is, or should be, direct praise to God—"praise in a song." This was Augustine's definition of a hymn fifteen hundred years ago, and there are few that will dispute that definition—provided always that hymns of an experimental (subjective) character, as well as those that are the burden of a prayer, like "O for a Closer Walk with God," are included in the definition. But it is strange how many that may be called good hymns offend in this respect. The one under consideration does! It is rather a poem than a hymn. It is not directly praise to God. It is a eulogy of the material glories of heaven rather than an expression of gratitude to God for such a home. Much the same may be said of such hymns as: "The Sands of Time are Sinking," "The Glory that Excelleth," "The Spacious Firmament on High," etc., etc. Such hymns or poems please, they touch the imagination; they live in the memory and minister to a sort of sentimental piety which is not altogether a stranger to a heart still bent upon its sins, unblesed, unchanged and unforgiven. Did not Irish Moore write, yes even write very pretty poems about heaven; and how that there was nothing true but heaven when he was yet a stranger to God, and that holiness, without which no man shall see the Lord! Such hymns are not *red* enough to disturb the carnal mind, or if disturbed to meet its grand wants, its sense of justice, its longings for light, its feelings of gratitude when light and life are vouchsafed. Hence such hymns as that under consideration must always occupy a secondary place in the service of the Church. They serve an end in its ministrations, but not the highest end. They have little or no power over the unrenewed heart; but when the heart is renewed, when the fountains of the great deep are broken up, they minister to its faith, they touch its hidden springs and brighten its ethereal eye, especially in the hour of sorrow when the glory of the world fades upon the view and lover and friend are moved into darkness. It was in such an hour that Watts wrote "There is a land of pure delight," and it was in such an hour that the beloved disciple who was banished to the Isle of Patmos for the Word of God and the testimony of Jesus, was uplifted by such contemplations "I, John, heard a great voice out of heaven, saying 'Behold the tabernacle of God is with men and He will dwell with them and they shall be his people, and God Himself shall be with them . . . and wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain for the former things are passed away.'"

ROUTINE.

We are in danger of falling into routine. Don't you feel it? In the providence of God I have been, ever since I left college, the minister of very large congregations, with huge organizations, and I tell you I have sometimes felt as if I were the most miserable workman going, just standing outside the machine and keeping it going, without even the body, or soul, or heart, or anything in me to spare, but just to keep the thing going. We need to be raised above that and to feel going through us continually the breath of the Spirit—to feel that it is not we that are doing the work and keeping the machine going, but that God is doing it.

What a difference it is when we are working, and when God is working through us! When you have been at the coast you may sometimes have seen a boat high and dry on the sands, and as those who were pushing laboured to get her afloat, every minute she lurched over, now to this side now to that, her keel sinking deeper than ever in the sand. But look! What is that stealing up the firth slowly and silently? It is the tide; and when it surrounds the boat what a difference between the convulsive efforts of man and the ease with which it takes and dandles the boat like a child upon its mother's breast! Such is the contrast between the efforts of man and the ways and the work of God. My prayer for every worker is that the springtide of God's blessing and God's Spirit may come in, so that he may feel the work is taken out of his hand and done for him. —*Rev. James Stalker.*

Our Young Folks.

NOTHING IS LOST.

Nothing is lost; the drop of dew
Which trembles on the leaf or flower.
Is but exhaled to fall anew
In summer's thunder shower;
Perchance to shine within the bow
That fronts the sun at fall of day;
Perchance to sparkle in the flow
Of fountains far away.

Nothing is lost; the tiniest seed
By wild birds borne, on breezes blown
Finds something suited to its need,
Wherein 'tis sown and grown.
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after hour.

So with our words—or harsh or kind,
Uttered, they are not all forgot;
They have their influence on the mind,
Pass on, but perish not.
So with our deeds, for good or ill,
They have their power, scarce understood;
Then let us use the better will
To make them rise with good!

THE INFLUENCE OF A GOOD EXAMPLE.

More than half a century ago a young lad, in England, was put apprentice to an ordinary trade. There was nothing remarkable about him, with perhaps one exception—that he learned to be a serious and thoughtful lad, as it was known he was the child of pious parents. But, alas! in his case, as in that of many others, his early apparent goodness soon passed away. Having to sleep in a room with other apprentices, all of whom were thoughtless or reckless, on retiring to rest he was ashamed to be seen praying as he had been accustomed to do, and so, from fear of his wicked companions, he hurried to bed without bending his knee in supplication. Again and again this was done, till his regard for his former habit got less and less, and by-and-by he gave it up altogether, and seemed, like his companion apprentices, as if he had never known or done better.

After a time, however, another apprentice came, and he also slept in the same room. Accustomed as he was to pray, he quietly knelt to offer prayer to God as he retired to rest. This was seen by the other with deep emotion, conscience rebuking him for his want of Christian firmness, and urgently pressing him to be faithful to his known but neglected duty. Shame to pray in the presence of his fellow apprentices had been the first step in his downward course. And now the example of the other had brought him to reflection, and led him with firmer purpose than ever, to consecrate himself to the service of Christ.

From this time his course was changed; and in after life he became an honest and most useful minister of the Gospel, the distinguished and beloved John Angel James, of Birmingham, England, who after a life of great usefulness, being the means of turning many to righteousness, died in the faith, and passed to his rest in heaven.

Who can estimate the power of example, whether for good or evil? What evil may not be done by one evil example? What good may not result from one act of Christian decision? Who is there that cannot be useful to others by himself being and doing right? "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven!"

MIND THE DOOR.

Have you ever noticed how strong a street door is? how thick the wood is? how heavy the hinges? what large bolts it has? and what a grim lock. If there was nothing of value in the house, or no thieves outside, this would not be wanted; but as you know there are things of value within, and bad men without, there is need that the door be strong; and we must mind the door, especially as to barring and bolting it at night.

We have a house—our hearts may be called that house. Wicked things are forever trying to break in, and go out of our heart. Let us see what some of these bad things are.

Who is at the door? Ah, I know him? It is Anger. What a frown there is on his face! How his lips quiver! How fierce his eyes! We will bolt the door, and not let the *Anger* Society of *Anger* do us harm.

Who is that? It is Pride. How haughty he seems! He looks down on everything as though it was too mean for his notice. No, sir, we will not let you in, so you may go.

Who is this? It must be Vanity, with his flaunting strut and gay clothes. He is never so well pleased as when he has a fine dress to wear, and is admired. You will not come in, sir; we have too much to do to attend to such fine folks as you.

Mind the door! Here comes a stranger. By his sleepy look and slow pace we think we know him. It is Sloth. He likes nothing better than to live in my house, sleep and yawn my life away, and bring me ruin. No, no, you idle fellow! work is pleasure, and I have much to do. Go away, you shall not come in.

But who is this? She looks like an angel! It is Love. How happy she will make us if we ask her in! Come in! Come in! We must unbar the door for you.

Oh, if children kept the door of their heart shut, bad words and wicked thoughts would not go in and out as they do. Open the door to all things good; shut the door to all things bad! We must mark well who comes to the door before we open it, if we would grow to be good men and women. Keep guard—mind the doors of your hearts!

A PRAYER.

The most beautiful and efficient feature of the order of the King's Daughters is "The Prayer of Consecration," which each King's Daughter offers every morning upon rising. It is this:

Each morning I seek to give myself to my heavenly Father for the day, saying, Take me, Lord, and use me to-day as Thou wilt.

Whatever work Thou hast for me to do give it unto my hands.

If there are those Thou wouldst have me help in any way, send them to me.

Take my time and use it as Thou wilt.

Let me be a vessel, close to Thy hand and meet for Thy service, to be employed only for Thee and for ministry to others "in His name."

BE KIND.

What a power there is in being kind! In a family in Edinburgh there are three children. There is Charles, a nice little fellow of ten, and a diligent capital scholar. Then there is sweet wee Mary, between five and six; and there is Tommy, another little brother of two, scarcely much bigger than a baby. They are all as happy as children can be. Though Charles is older than the rest, he plays with the little ones, and never speaks a cross word to them. So they love him with all their hearts, and they watch at the window and weary for Charles coming home from school.

There is another family in the same street, where there are also three children. There is Maggie, nine years old; and Peter, a year younger; and Jessie, who is only six. But what a difference between Peter and Charles! Peter's sisters can get no peace when he comes into the nursery. He is a surly, ill-natured boy, always teasing his sisters, or calling them names, or destroying their playthings. He thinks it fine fun to break their little cups and saucers, or to pull the stuffing out of their dolls. Peter, too, thinks he is always in the right. When his mother or the servant find fault with him, they get nothing but impatience or sulkiness.

Boys, which of the two are you like—kind, loving Charles, or wicked, ill-natured Peter? What would your sisters say if we were to ask them?

Dear young readers, be kind to everybody. Most of all, be obedient and loving to your fathers and mothers. Be kind to brothers, and sisters, and servants, and companions. And be kind, too, to the poor beasts. Never be cruel, even to a fly on the window. How soon even a dog or a cat knows who is kind to it! And doesn't it make you happy to be kind?

It is the selfishness, unkindness, cruelty of the un-renewed heart, that keeps us in mind what sin there is in this world. There will be none of these things in heaven. All who follow Jesus on earth will go to that world of love at last. As the hymn says.

In heaven above, where all is love;
There'll be no more sorrow there.

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TORONTO, WEDNESDAY, SEPTEMBER 26th, 1888

ON another page will be found what the *Interior* has to say about our blue book for 1888. Thanks to the Clerks, Conveners and other officials, the matter of this volume is so well arranged and the reports so well written that any one can master even the minutest details in a very short time. The information is also so full that one who reads the volume cannot fail to know as much about the Church as can be learned from statistical and financial returns. Of course everybody understands that moral and spiritual results cannot be expressed by figures. There is no power in arithmetic to describe spiritual work. It may be much more or something less than the figures seem to indicate. This volume, however, is one of the best of its kind, and tells all that can be told by such publications. The rest we shall know later on. Our readers will not fail to note the fact that less time was taken in its publication than the American Church—the smartest people in the world—took in publishing theirs.

THE commissioners appointed to investigate the charges made by the *London Times* against Parnell and his associates, met last week, and agreed upon a line of procedure. Both parties appeared by counsel and got substantially all they asked. Whatever the result may be, every honest, patriotic Briton will hope that the proceedings may be conducted in such an able, dignified and impartial manner as to shed fresh lustre on British jurisprudence. The civilized world is watching the investigation closely. No less than two hundred reporters have received cards of admission. All men who believe in British fair play and love the old land, will hope to see the investigation conducted in such a manner that everybody will be compelled to say justice was done. These three commissioners have the honour of the Empire in their hands, and no doubt they are well aware of the fact. The slightest evidence of partiality would besmirch the ermine and dishonour the Empire. Next to partiality, lack of judicial ability would be most humiliating. Thousands, perhaps millions, of British people do not care a farthing whether Parnell or the *Times* comes out uppermost, but everybody wants to see the investigation conducted in a manner that will challenge the admiration of the world.

ONTARIO is not a country in which wealth accumulates and men decay. About 300,000 people visited the Toronto Fair, and there was but one arrest by the police. This did not arise from the inefficiency of the police force, for Toronto policemen, if they have any fault, are likely to go to the opposite extreme from inefficiency during fair time. One arrest among 300,000 people speaks well for the people. Middle aged men can easily remember the time when almost any fair was pretty sure to wind up with a free fight. The most confirmed pessimist cannot deny that Ontario crowds are rapidly improving in manners and morals. The Church, the schoolmaster, the press and other reforming agencies have been doing good work, and the work becomes quite manifest when thousands of Ontario men come together. A better-behaved and more intelligent body of people than those who visited the Ontario Capital during the last two weeks cannot be found in any country in the world. Cynics may sneer and pessimists may disparage the efforts that are constantly put forth for the

elevation of mankind; but in Ontario we can point to many thousands of intelligent people peacefully enjoying themselves, and say, There are the results.

THE Presbyterian blue book just issued, shows once more that the most encouraging field for a minister to labour in is a new city, town, or rural district in which the population is rapidly increasing. St. Andrew's Church, Winnipeg, added 355 to its membership last year, 262 by profession of faith and ninety-three by certificate. This increase of itself would make a good congregation. Knox Church, of the same city, though vacant a considerable portion of the year added 185, 125 by profession of faith and sixty by certificate. The brethren out there know their own affairs better than they can be known by anybody at this distance, but a believer in Church extension might be excused for asking if there is not room for two or three more congregations in Winnipeg. There is one mission congregation in the city, but is there not room for something more in the way of extension when two congregations take in 540 new members in one year? Be that as it may the North-West is the field for energetic young men. The enormous yield of the last two harvests and the rapid increase of railway facilities must necessarily be followed by large additions to the populations. Of course there are difficulties in working these new fields—there are difficulties anywhere—but who would not rather build up a congregation in a rising community, than struggle along in a worn-out old place with a constantly decreasing population.

It has often been said that Christian men in the United States are more outspoken and pronounced than the Christians of almost any other country. Dr. Ormiston once accounted for this peculiarity by saying that the fence over there is so high nobody can sit on it. There are a few Christian men in St. Paul who manifestly have no desire to sit on the fence. A few weeks ago the National Republican Committee appointed Colonel Robert Ingersoll to "stump" Minnesota for the Republican candidates. As soon as the arrangement was known, a number of Christian Republicans in St. Paul sent the following protest to the committee:

As Christian citizens of a Christian commonwealth, pledged to the support of religious principles and institutions, and also as loyal Republicans, earnestly desirous of the success of our party, we wish to protest most vigorously against the appearance here of Mr. Ingersoll as a representative of Republican ideas.

That protest has the genuine ring. The men who entered it have no sympathy with the theory that the people have no business to inquire into the private character or creed of a public man. These North-West men make the inquiry without anybody's leave, and coolly inform the authorities that Ingersoll is not wanted. If Christian men everywhere, and of all parties, would take the same manly stand, the worst characters would soon be weeded out of the ranks of public men.

RETALIATION is not a pleasant word. It sounds badly and looks ugly. It should never have been used in the diplomacy of Christian nations, and never would have been but for the exigencies of political warfare. President Cleveland has a brother-in-law who is a Presbyterian Foreign Missionary. Supposing he and one of our foreign missionaries should happen to be conducting a prayer meeting in a heathen country, what would the natives think if told that the Christian countries these two missionaries represented were trying to destroy each other's business? What would they think if told that the countrymen of these missionaries had quarrelled about the carrying of a few fish, until the dispute ended in shooting and sabring each other by the thousands? The natives would probably think that the religion of the missionary's country was not much better than their own. Who could blame them if they did? If the United States and Canada cannot settle this fish question without such further trouble, sceptical men may well ask what use our Christianity is to us. It is easy to say that the trouble is caused by "mere politicians." True, but Christian nations, in which every man has a ballot, should control their politicians. In the last analysis the responsibility comes down to the modest individual citizen. Retaliation is not a word unscrupulous thian man or nation can use without harm from the ministry raltéantly.

PRESBYTERIANISM IN THE SOUTHERN STATES.

FROM a copy of the minutes of the General Assembly of the Presbyterian Church in the United States, just published, it appears that the branch of the Church in the Southern States is making steady and substantial progress. The Assembly met in Richmond in May and was presided over by Rev. J. J. Bullock, D.D. of Washington. The proceedings were very interesting, two subjects particularly gave rise to exciting debates, the question of Union with the Northern Church, and the Woodrow controversy, arising out of the trend of scientific teaching in Columbia Seminary. The Union debate was conducted in an excellent spirit, but progress towards amalgamation is not much accelerated. The opposition to organic Union is still strong in certain quarters, too strong to be overborne without producing most undesirable results. The representatives of the Southern Church united most cordially with their Northern brethren in the centennial celebration at Philadelphia, and the Southern Assembly appointed a committee to co operate with a similar committee of the Northern Church in considering and applying practical methods of working especially in the mission fields, but it is evident that time and mutual forbearance are required for bringing about the consolidation of the Presbyterian Church in the United States.

The consideration of Dr. Woodrow's appeal gave rise to a most animated discussion. Majority and minority reports were presented, the former receiving a large support by the members of Assembly. After discussion, Dr. Woodrow's appeal was dismissed by a vote of 109, the number voting in favour of its being sustained being thirty-four. A committee was then appointed to frame a deliverance, which was also adopted by a large majority, against which a protest was tabled. The substantial part of the deliverance is as follows:

Now, therefore, it is the judgment of this General Assembly that Adam's body was directly fashioned by Almighty God of the dust of the ground, without any natural animal parentage of any kind. The wisdom of God prompted Him to reveal the fact, while the inscrutable mode of His action therein He has not revealed. Therefore the Church does not propose to touch, handle or conclude any question of science which belongs to God's kingdom of nature. She must, by her divine constitution, see that these questions are not thrust upon her to break the silence of Scripture and supplement it by any scientific hypothesis concerning the mode of God's being or acts in creation which are inscrutable to us. It is, therefore, ordered that this complaint in this case be not sustained, and the judgment of the Synod of Georgia be, and the same is hereby, in all things affirmed.

The chair vacated by Dr. Woodrow in Columbia Seminary is the one to which Dr. Beattie, late of the First Presbyterian Church, Brantford, has been appointed, and on whose duties he has just entered.

The Statistical Report is very full, and presented with great clearness. A careful study of it gives a comprehensive view of the position of each Presbytery, of each congregation and mission station in the Church. Home and Foreign Mission work is prosecuted with zeal and liberality. The following facts are gleaned from the pages of the report. The amount of money received by the Home Mission treasurer was \$65,262.53. Under Home Missions it is to be understood that the Southern Church includes Sustentation, Evangelistic work, the Invalid Fund and the Fund for carrying on work among the coloured people. In connection with the last named branch of effort, an institution for the training of coloured ministers is maintained.

The Southern Church carries on Foreign Mission work in Brazil, China, Mexico, Greece, Italy, among the Indians and in Japan. Sixty-six missionaries are engaged in these fields, of whom thirty-one are male and thirty-five are female. There are thirty-eight stations and eighty-nine out-stations connected with these missions. The number of communicants added during the year was 423. The largest return in this respect is reported from Brazil, having been 162. The total number of communicants given is 1,897, being distributed among the respective missions as follows: Brazil, 511; China, eighty-two; Mexico, 364; Greece, seventeen; Indian, 618; and Japan, 305. There are fifteen ordained and licensed missionaries of this Church in the Foreign field, and twenty-nine native helpers. The mission Sunday schools are attended by 1,238 pupils, and 891 receive instruction in the day schools connected with the

various missions. The contributions of the native Churches were, Brazil, \$1,350; China, \$70; Mexico, \$640; Greece, \$60; India, \$1,767; Japan, \$1,200, in all, \$5,087. The amount contributed by the Southern Church, given by congregations, Sabbath schools, missionary societies, individual contributions, from miscellaneous sources and from legacies, was for the past year, \$88,040.32. The congregations gave \$41,573.78; Sabbath schools, \$8,546.60; missionary societies, \$22,832.71; the largest legacy was \$3,209.

The Southern Church comprises thirteen Synods, sixty-eight Presbyteries, has 2,280 churches, 1,129 ministers, fifty-five licentiates, 7,110 ruling elders, 3,228 deacons, 156,249 communicants, 12,201 teachers in Sabbath schools and Bible classes, and in these schools and classes there are 101,700 scholars. During the year there were fifty-two young men licensed for the work of the ministry, fifty-four ordinations, 107 installations, eighty-five dissolutions of the pastoral tie, six ministers received from other churches, and the withdrawal of four to connect themselves with other denominations. Forty seven new Churches were organized. A distinction is made in the report between candidates and licentiates, the former of whom number 285, and the latter fifty-five. The additions to the membership of the Churches during the year is given as 15,843. The sum raised for pastors' salaries was \$625,312, and for congregational purposes, \$495,658. The total contributions of the Southern Church for its last financial year were \$1,463,478. All along the line it is able to report steady and substantial progress.

THE MISSIONARY WORLD.

PROGRESS OF MISSIONS.

For 3,000 years there existed but three versions of the Holy Scriptures. To-day they may be read in 350 of the 6,000 tongues that are spoken. In 1804 there were in the world only 5,000,000 Bibles, in 1880 there were in the hands of humankind 160,000,000 copies of the sacred Word. At the beginning of our century the way of life could be studied by but one-fifth of the world's population, now it is translated into languages that make it accessible to nine-tenths of the inhabitants of the world. Protestants occupy over 500 separate fields. In them they have more than 20,000 mission stations, supplied with no less than 40,000 missionaries. Five hundred thousand heathen children attend Christian schools. One million communicants are enrolled in congregations gathered from among the heathen. Two million stated hearers are nominally adherents of the evangelical faith. Of the 1,433,000,000 that people the world, 135,000,000 are Protestant Christians. The area of the habitable globe is computed at 52,000,000 square miles; of these 18,000,000 square miles are under Greek and Roman Catholic dominion; 20,000,000 square miles under Mohammedan and 14,000,000 square miles under 140 governments, and 14,000,000 square miles under 1400 protestant rule.—*Christian-at-Work.*

MISSION SCHOOLS IN MADAGASCAR.

The *Chronicle of the London Missionary Society* has an interesting article on the elementary schools as organized and carried on by the agents of that society in Madagascar. The growth of these schools has been extraordinary. Twenty-five years ago they numbered seven, with 365 scholars; in 1886 they numbered 1,005, with 102,747 scholars. Some of these schools, however, are under the care of the Friends' Foreign Mission, which co-operates heartily with the London Society. The several provinces are divided into districts, and each district has a meeting house, used both as a church and school house. Most of them are built of adobe, with thatched roof, and are very plain buildings with mud floors. The school outfit consists of a few lesson sheets and text-books for the teacher's use. The pupils, however, provide themselves with a primer, a copy of the New Testament, the native Christian newspaper, a catechism, grammar, and geography. There are six standards according to which these schools are regularly examined by their superintendents. The teachers are supported in part by the natives. The object of these schools is to teach the children to read the Bible, and in this they succeed, and so these schools become the chief auxiliary to the direct preaching of the Gospel. The coming generation of the Malagasy will have as a foundation not only an ability to read the Scriptures, but also a fair knowledge of Gospel truth.

A BRIEF SKETCH OF THE LONDON MISSIONARY CONFERENCE, — JUNE 9-19, 1888.*

PREPARED AND READ BY MR. H. M. PARSONS.

Exeter Hall in the Y. M. C. A. building, where the Missionary Conference was held, is situated in the Strand, in the heart of London, and not far from the Thames embankment, where Cleopatra's Needle, from the busy shores of the ancient Nile, now looks (with its attendant Sphinxes) upon the ever varying scenes of land and water of the Modern Babylon.

You remember the interest the call for this meeting excited all over the world, the incense of prayer that arose from myriad hearts that it might prove a blessing to everyone. No one but those who have been behind the scenes can appreciate the vast amount of labour it required to get everything nicely arranged and properly oiled to run easily. The Earl of Aberdeen for President—the different men for Chairman—who could control such large assemblies with exactness of time and give each man his due and be at the same time dignified and graceful—the multiplicity of committees and committee meetings—the hospitable arrangements, all these reflect great credit upon the Secretary, Rev. James Johnston, and his assistants.

One hundred and fifty societies sent 1,500 delegates, and besides many an independent missionary, working silently and alone at his own charges, was there to tell what God had wrought through him and to have his own soul refreshed.

I can only give you a few names, but when I speak of the silvery haired and silvery-tongued Dr Somerville, of the Scotch Free Church, the modest but ever to the point and practical as pointed Hudson Taylor, of the China Inland Mission—the venerable Dr. Murray Mitchell that you all love and esteem so highly; Dr. Pierson, the editor of the *Missionary Review of the World*; Dr. Post, the medical missionary of Syria, with his exquisite word pictures of his own experiences among the classes that gather in those Christian hospitals in that land; Dr. and Mrs. Gordon, of Boston, who were listened to with such eagerness; Miss Sybil Carter, the eloquent Missionary Superintendent of the Church Missionary Society, who spends her whole time travelling all over the world, visiting all their stations, looking after the workers and their needs; Mrs. Quinton, that grand worker for the benefit of the North American Indians; our own Bishop Baldwin, of Canada, eloquent as devoted; the Bishop of New Zealand, his massive head crowned with gray, and his thrilling and joyful experiences; Rev. John Wilkinson, who loves and works for and with the Jews; Bishop Crowther, a grand old coloured man of the Methodist Church in Sierra Leone; Mrs. Moses Smith, President of the Board of the Interior at Chicago; Miss Abbie Child, the well known Secretary of the Congregational Board at Boston; Mrs. Ann and Miss Reid, the efficient President and Secretary of the Ladies' Association of the Church of Scotland; the sweet, winning ways of Miss Gilman, Secretary of the Connecticut Congregational Societies; the good motherly Mrs. Scott, of Minnesota, who has children and grandchildren in the mission fields, and whose voice we so often heard in prayer; and last, but not least, "our contingent," as we were pleased to call it, from Canada, which Mrs. Watson, of Hamilton, so ably represented at an open evening meeting in a short address. When I speak of these that I know personally as examples of the rest, can you wonder that, like the Queen of Sheba, "there was no more spirit left in me," and that I can say, "Happy are these Thy servants that stand continually before Thee carrying Thy message of love and pardon and grace to the distant ends of the earth?"

The beautiful spirit of unity that prevailed was the most gracious evidence of real Christianity that could be shown. No one asked or seemed to think of denominational lines; all were one in Christ Jesus and working for the same grand cause.

Another fact that was clear to every one was that missionaries were no longer to be condolee with and pitied. The importance and blessedness of their work brought them to the front, and every one that was not engaged in some way either in home or foreign work, simply had to take a back seat and was considered of no importance at all.

The Lord Mayor of London gave us a reception and cordial words of respect. Many a distinguished lord and lady invited us to dinners and luncheons, teas and garden parties. Many of the good sisters with only a travelling dress or "one other" appeared "much the same" at all times and seasons, but then it was not an "exhibition of dress goods" or "an opening day" and it was a pleasant thing to be able to pick out your friends in a crowd readily or get a stranger described by her bonnet or dress.

An early meeting for prayer was held for blessing on the day, and also a ladies' prayer meeting at the same time.

At half-past ten a.m. two meetings in different halls and on different subjects were held, only for the delegates and to which you were admitted by ticket. Two papers were read in each and then discussed. Any one sending up their card could take part in the discussion. These were entirely on the most practical themes: The qualifications of Missionaries—mental and spiritual—modes of working—dealing with social customs—training and support of workers—missionary literature—organization and government of native churches—mutual relations and co-operation of missionaries from different denominations—Medical Missions and woman's work. These last two subjects were more attractive than any others, the only unhappy thing about it all was, that you could not resolve yourself into three persons and be in the three places at once!

At three p.m. there were three meetings—one for special

* Read at the Murray-Mitchell Missionary Society of St. James Square Church, Toronto.

and two for open Conference, and at seven p.m. two open meetings, at which such subjects as China, Missions to the Jews, Japan, Turkish Empire and Central Asia, Africa—North and West, the Nile and Niger Rivers and Africa East and Central—India, Northern, Central and India Southern, Madagascar, North and South America, Commerce and Christian Missions, Oceanica and the Islands of the Sea, Medical Missions and Woman's Work.

The great subject of Woman's work seemed to excite more enthusiasm and interest than any other and no terms seem too large to express the speakers' feelings and appreciation of their valued sisters. Our own Professor McLaren presided at one meeting in which he spoke of our work here and organizations. Ladies from "everywhere" told of their work and peculiar difficulties and trials as well as their wonderful successes. No one seemed to think of the differences "male or female." One thing that amused me through it all was that the good staid Scotch and English brethren seemed to delight in calling on the sisters to speak at all times and seasons and never realizing that there could be the least impropriety in it—they enjoyed it so much—and more astonishing still was it to see a sister answering to the call upon her) rise and tell of her work before all those fathers and brothers of the Church in a public meeting with as much apparent ease as if under the shade of a Banyan tree to a heathen audience, or in the dim light of a zenana home.

Lady Aberdeen presided with much grace at a special ladies' meeting on Sabbath afternoon, and as I listened to the addresses from Miss Carter, Mrs. Gordon and Mrs. Quinton, among many others, how I wished all our ladies in Canada could catch the inspirations of the moment and realise that the grandest work in the world was telling the story of the cross to our perishing sisters. Oh, if we could all realise this, with what joy we would hasten to add our time, influence and money to the glorious cause and not be willing to be left sleeping among the foolish virgins.

An amusing incident occurred at one of the evening meetings. One dear old lady from the Southern States was called to speak. As she was almost seventy years old, and looked so frail and small, the chairman pushed a chair before her to lean upon. She, blessed soul, knowing she was very small thought he meant for her to step up in it so that she could be seen, and so she stepped up much to the amusement of every one, and at the close of her remarks was as gracefully lifted down as if nothing unusual had occurred.

The meetings were suitably and devoutly ended by the celebration of the Lord's Supper, in which we listened to the dear saints of God as they pointed us to a risen Christ and our leader in every work of obedience and love. The venerable forms of Principal Brown, of Aberdeen, and Principal Cairns, of Edinburgh seemed to be always present and they led us often in prayer.

A message of love and sympathy was sent to the Queen on the occasion of the death of her son-in-law, the Emperor of Germany, and she returned a kind and gracious reply.

The closing open meeting was a united protest against the three gigantic evils that hinder the progress of the Gospel in heathen lands, the opium trade, the drink traffic, and the Governmental license of vice in India. Sir Arthur Blackwood was chairman. This was by far the largest, the most enthusiastic and unanimous of the whole Session, and great hope is entertained that the plans proposed will be carried out and that Christian Governments and rulers will see to it that laws are made and kept to prevent the extension of these evils.

I suppose I would not be a woman if I did not tell of the delightful seasons at the daily lunches so bountifully provided by half a dozen wealthy gentlemen, who took turns in presiding. The lunch was laid in the gymnasium of the Y. M. C. A., and consisted of cold meats of every variety, cold lettuce and cucumber salads, cold, deep gooseberry and rhubarb pies, tarts, etc., bread and butter; the only thing hot was hot boiled potatoes. They gave us various kinds of aerated waters, all strictly temperance; not even the mild effusion of England's ever present teapot was to be seen. After the lunch speeches were in order. The chairman for the day called up different ones, literally from the ends of the earth and giving a brief biography of each, introduced them to us, and they replied with words witty, grand or pathetic as the Spirit moved them. This was quite as enjoyable as any of the feasts of reason and flow of soul, and we had a touch and taste of their lives that we did not get at a regular orthodox meeting. And then such times of hand shaking as everybody had with everybody else!

I have not spoken of the medical missions, but it was considered to be the opening wedge in almost every country to the hearts of the people and following the divine example "healing the sick" and preaching the Gospel to the poor.

The grand results of the whole Conference are yet to be seen. The Scotch brethren and sisters are especially eager to see them. After their delegates returned to Edinburgh, large meetings were held, and they invited many of the speakers of the Conference to be present, ladies as well as gentlemen. Miss Reid, Secretary of the Ladies' Association of Scotland, was very efficient in appointing meetings and securing speakers for them in various parts of Scotland. Dr. Pierson, and Dr. Gordon and wife, made a short tour through some of the principal cities to arouse their missionary spirit, as Dr. Duff did in America several years ago. We made about the same trip one week after them. Dr. Parsons preached on the same subjects in several of the same pulpits. He was asked to take part in their meetings at Edinburgh but a previous engagement prevented his going there at the time; but we could feel the influence of Drs. Pierson's and Gordon's addresses everywhere. Never since the day of Pentecost has there been such a wonderful outpouring of the Holy Spirit and increased love for souls, and zeal to bring in the glorious liberty of the Gospel as now. Never since then has there been collected under one roof men and women who spoke such a variety of languages, and whose sole object in acquiring those languages was to spread the Gospel of salvation. They will never meet again until the final and endless reunion, when they shall sing together "Worthy is the Lamb that was slain to redeem us out of every nation, and tongue, and people."

Choice Literature.

A MODERN JACOB.

BY HESTER STUART.

CHAPTER VIII.—(Continued.)

"A professor?" repeated Rhoda, looking up in astonishment. "Why, I joined the church when I was sixteen years old."

"Whose church did you join?"

"Mr. Cushing's of course; my father is one of the deacons. What makes you look so queer?"

"I thought—I heard—that you didn't care for such things; that you made light of them," stammered Mrs. Balcome, too much amazed for discretion.

"What made you think so?" asked Rhoda quietly.

"Jacob said so."

Rhoda stamped deliberately around the edge of the pie with a small key, then she laid it down and faced Mrs. Balcome, an angry sparkle in her eye.

"Now, Mother Balcome, I'm going to tell you something that I never told anybody else—except my own father and mother—not even Joel knows it; and that is, that Jacob asked me to marry him before ever Joel did, and asked not only once, but two or three times."

"And you didn't want to marry him?"

"I couldn't; because—because," and the quick blush overran the fair face, "I rather thought Joel would ask me."

Mrs. Balcome smiled, but a moment after she closed her eyes wearily. "I feel pretty tired, Rhody; I guess I'll lie down awhile," she said.

In the quiet of her own room, Mrs. Balcome began to think with uncomfortable rapidity. Where was the clew to the labyrinth which surrounded them? There was a direct lie between Jacob and Rhoda. Which had told it? If Jacob, then a good many things were explained. If Rhoda, then how much could be believed of what she had told them? If Rhoda told the truth, how explain the minister's letter? If she did not belong to the Church, why should she say so when detection was so easy? It might be that Rhoda had met with a change since marrying Joel—but no, that theory would not straighten matters, for she had explicitly said that she had been a church member since the age of sixteen; that was six years before; and it was barely two since the minister wrote them; so the tired, bewildered brain went round and round, without coming to any stopping place.

Farmer Balcome ruffled his grizzly hair in perplexity when the case was laid before him that night. He did not respond warmly to his wife's suggestion that he should write again to Mr. Cushing. He had too vivid a recollection of the labour attending the first letter. Joel could not be consulted without revealing Jacob's share in the matter, and there was enough ill-feeling between them now, and it was of no use to write to Jacob. If what he had told them was true, he could only repeat it, and if false, having once stated it, he would abide by it. Besides, there was a Mrs. Jacob, and they shrank from the idea of their family troubles being known by one so essentially alien. They went to sleep with the riddle still unsolved, and woke to the same perplexity.

A few days later, Mr. Berkeley, paying one of his frequent pastoral calls, was surprised, and not wholly displeased, by the new face that appeared in answer to his knock. He had heard all the varying versions of Joel Balcome's love affair—versions which varied as to detail, but were agreed on the one fact of the utter unworthiness of his wife, so when Mrs. Balcome with ill-concealed pride introduced "Joel's wife," he found it difficult to repress his astonishment. It had been remarked by one or two of his watchful parishioners that his calls at the Balcomes were longer than at any other place; but to-day he fairly outstayed himself. There was an indefinable charm about this vivacious, yet well-bred girl who looked at him with such fearless gray eyes, and asked such innocent, point blank questions. He found himself growing talkative under the spell of her quick sympathy, and told her all about his work over at Slab Hollow, his hopes and fears concerning it, and a great many more things concerning his every day life that he was not accustomed to speak of.

After the inexpressive faces of his people, there was something refreshing about this mobile one over which the quick feelings passed like the wind across a field of grain, and the respectful admiration of his manner was a delightful offering to the pride of Mrs. Balcome. If Mr. Berkeley approved Rhoda, that settled the question once for all.

"Mr. Berkeley," said Rhoda as he rose to go, "did you ever preach in Philadelphia?"

"I came from there here," he answered with gentle courtesy, though evidently surprised at the abruptness of the question.

"Then," said Rhoda somewhat eagerly, "you must be the same Mr. Berkeley whose church my cousin attended."

"Indeed," was his quiet answer, smiling at the pretty, changing face, "and what is your cousin's name?"

"Margaret Lenox," answered Rhoda. "And she lives in New York now. Do you remember her?"

Remember her? When had he forgotten her? More distinctly than the faces before him, he saw the pure, calm face of the woman he loved.

"Yes, I remember her," he said, picking up the book that had fallen from his hand. "I trust she is well and happy?"

A shadow seemed to have fallen on his face, and his voice sounded tired and hopeless.

The two women watched him from the window while he untied his horse and got into his sleigh.

"If ever there was a saint, on earth, he's one," said Mrs. Balcome as the sleigh disappeared round the curve. "But he is so dreadful melancholy. He came the nearest to being cheerful this afternoon that I ever saw him, but you see he slid back again before he went away."

CHAPTER IX.—THE JOURNEY AND ITS ENDING.

Jacob Balcome started on his western tour in most excellent spirits. He felt that all things had worked together for his good, and, from that fact, reasoned that his conduct must have been deserving of it. As the train sped along, casting a thin, writhing shadow on the white ground, he turned over in his mind, with increasing satisfaction, the events of the past year and a half. Joel had been supplanted, and his father hopelessly estranged from him; the farm was in his own possession, and a good farm it was; he had sold the timber from it for much more than he had hoped, and the thick roll of bills was safe in his pocket, to invest in the wonderful western lands toward which they were hastening. There was but one drawback to his satisfaction—if only he could have prevented Joel from marrying Rhoda Miller!

In a certain way he loved his wife. Her interests and ambitions were identical with his own; she was like another right hand to him; she looked at the world from his own level, and never put him to shame by any motives higher than his own. But as he turned to look at his prudent helpmeet a very different face danced before his eyes than that which looked out from the carefully-veiled bonnet; a face all light and change, with quick blushes coming and going, and crowned by an aureole of bright hair.

O, Mrs. Jacob! Could you have known the thoughts passing through your husband's mind, those pale eyes of yours would not have surveyed the flying landscape so calmly. But, happily, Mrs. Jacob was not disturbed by any uncanny power of mind-reading; she drew her gray shawl more closely about her, and gave herself up to the unwonted pleasure of travel.

Like her husband, she was well content with the state of affairs at Wilton Corners, but her mind and heart were filled with a cool, well-regulated joy that even he did not suspect. She was going to her own. Since the day of her marriage she had given no sign of loneliness or homesickness, but never for one moment had she given up the purpose of some day following her own kin. She was a woman who held in cold but tenacious grasp whatever belonged to her, whether gold or flesh and blood, and she loved her kindred, not especially for themselves, but because they were hers; and now in a few days she would be with them. With these thoughts in her mind she turned in answer to a question from her husband.

"Why, Martha," he said, not unkindly, "the trip has done you good so quick. You look brighter than you have for a long time." She answered with a faint smile, and Jacob, moved, perhaps, by the memory of his recreant fancy of a few moments before, added, with an awkward attempt at playfulness, "I declare, Martha, you are handsomer than the day we were married," which statement might be made truthfully, without giving occasion for sinful pride in one so flattered.

Mrs. Balcome responded to this delicate compliment in a way that proved her a close student of mankind. She produced a well-filled lunch basket, and for the next half-hour a subdued munching supplied the place of conversation.

So the long day slipped behind them, and the early darkness hid the flying fences and telegraph poles. The lamps were lighted, and people began to lounge and twist themselves into uncomfortable positions. Children cried and were hushed to sleep, and woke and cried again. Conversation died away, and the silence was broken only by a prolonged yawn or impatient exclamation. At her usual hour for retiring, Mrs. Balcome removed her immaculate bonnet, putting on in its place a gray wool something, called in her part of the country a "rigolette." Then she drew her shawl up about her neck, laid her head on the bony shoulder beside her, and went to sleep as calmly as though in her own bed. Jacob slept, too, but his dreams were filled with vague terrors. Several times he awoke with a start, only to hear the steady roar of the train, and to catch the queer outlines of his sleeping neighbours. Somehow, in these waking intervals, his past conduct stood out in a different light, and what he had long ago decided was commendable prudence bore a strange resemblance to robbery. Altogether, he was glad when the morning dawned, though its light fell on tired, grumbling men and women, and fractious children.

Who can explain the baleful influence of that first waking hour, and why, to so many people, it is the worst of the twenty-four? We go to rest at peace with ourselves and all the world, and wake with an aversion for our dearest friends. Why is it that the pleasure planned for the day looks so flat and profitless, and the day's work so overwhelming? Is it because having escaped for a time the cares and sorrows of life, we resent their inevitable return? Is it because, in a measure, they take us unawares, like the bugle call to the soldier before he has put on his armour; or is it that our spirits have been visitants of other worlds, and cannot at once adjust themselves to the conditions of this? Whatever the mysterious reason, that first waking hour is a cross to many otherwise comfortable people.

It was well on in the forenoon before Jacob's fellow-passengers had all straightened themselves, physically and mentally.

And now the country began to change; there were longer intervals between the towns, and the small, fenced fields gave place to large, open tracts that foretold the wealth of land beyond.

There was an indefinable difference in the dress as well as the speech of new passengers, and in their conversations occurred the words "Quarter sections," "ranches," and "steam reapers." Jacob's imagination kindled at this large vista, and he soon found an opportunity to take part in the earnest talk.

He returned to his seat in a state of repressed excitement. "I tell you, Martha," he whispered cautiously, "we shall treble our money, and more."

Let it be set down to his credit that he said "we" and "our" and not "I" and "mine."

"Don't do anything rash," said his well-balanced wife.

"Did you ever know me to make a foolish bargain?" he demanded.

"No," answered Mrs. Jacob, after a moment's conscientious thought, "I never did."

Somewhat mollified by this tribute, he sat down beside her and unfolded the glittering prospect before them. She listened eagerly, showing her full comprehension of the matter in hand by an occasional shrewd question or suggestion. His heart warmed towards her—his congenial helpmeet!

"Our scrimping days will soon be over," he said, "and then we'll see what money can do."

"I wish we could settle down out here," said Mrs. Jacob, "and not go back east at all."

"But there's the farm; what could we do about that?" "Sell it," she answered promptly. "It's a good farm, and the price of it would go a long way out here."

"I should hate to see it go out of the family," said her husband. "There's been a Balcome on it for more than a hundred years. I suppose, if we are prospered very much, we might deed it back."

Mrs. Jacob's thin lips shut with a snap.

"You would be bright, Jacob Balcome, to give up that farm. Don't you see that if your father died it might go to Joel; a man who cares nothing for it, and would, likely as not, run it out in half a dozen years. I thought you had more sense."

The more Jacob thought of his wife's answer, the more sensible it seemed, and the rattle of the train which the night before had seemed to say, "Give back, give back, give back!" now changed its meaning to "Keep it, keep it, keep it!"

They were at the close of the third day of their journey. The leafless trees delicately etched against the gray sky, were blurred into indistinct shadows, and then blotted out entirely. The sky was overcast, and the night seemed to shut down all at once.

"To-morrow night, at this time, we shall be at home," said Mrs. Jacob, turning from the window where the reflection of her own tired face had been the only prospect.

"I shall be glad enough to sleep in a bed once more," said Jacob, rising, and stretching his cramped limbs. "I don't know but we were foolish not to take a sleeper."

"No, indeed!" said his wife, decisively. "T'would have been money thrown away. One good night's rest will make you all right."

Just then a fellow-passenger came up, and stopped beside them.

"There's a man in the next car back who could give you a good many points about the land you were talking of," he said. "I'll introduce you if you like."

Jacob followed willingly, revolving in his mind how to extract all the information he could from the new acquaintance, without seeming too anxious.

As they stepped across the platform there was a strange tremble of the train, a sudden jerk, then the floor sank from under their feet, and the long line of cars, with all its living freight, plunged down into the ravine below. After the crash there was a moment's horrible silence; then from the mass of ruin arose a confused din of groans and curses and cries.

When Jacob Balcome recovered consciousness he found himself apparently uninjured, but wedged between heavy timbers in such a way that he could move only his head. Two or three efforts showed him that he was powerless to release himself, and he waited with what patience he could for help from outside. After a while the first outcry died away, and only here and there an audible moan rose above the sound of axe and saw. Somewhere near him, so near it seemed as though he might touch the speaker, a pleading voice uttered the one word, "Forgive, forgive!" over and over again. Of whom did the prisoned owner implore forgiveness? Of slighted human love? Of betrayed friendship? Of a forgotten God? "Forgive, forgive!" it came again, Not importunately, not hopefully, but as though wrung from unutterable remorse. "Forgive!" it sounded farther away, and once again still farther, then the murmur ceased.

Jacob Balcome was not an imaginative man, and his thoughts were so filled with his own discomfort and anxiety for his wife as to leave little space for idle fancies, but as he lay there in the silence which followed, it seemed to him as though that voice must go up and down through all eternity carrying the same despairing plea.

Not far from him a child began to cry, and then he heard some one trying to soothe it.

"Mamma, mamma," came in shrill, frightened tones, "come and take me!"

"Mamma cannot come, darling," was the answer, very faint, and with a thrill of pain in it. "Can't you come to mamma? She is very near you."

There was a sound of struggling, then the little one cried out:

"There's somefin on my feet, so I tan't move. O, mamma, mamma!"

"Hush, darling," answered the mother's voice. "Lie still, and try to think you are in your little bed at home, and mamma will sing to you."

Above the din of the rescuers and the moans of the dying rose that dearest of childhood hymns: "I think when I read that sweet story of old." The child ceased her cries, and others beside her followed the sweet cadence of the song, but in the midst of a line the voice faltered—broke—stopped.

"Mamma, mamma!" shrieked the child, but there was no answer, and after a long time her sobs died away in exhaustion.

Suddenly a new noise made itself heard above the sound of axe and saw; a crackling sound that came nearer and nearer.

Jacob could not turn his head to see what this new danger was, but presently something stinging fell on his face. He opened his eyes; the darkness was illumined by a red glow. "My God!" he cried, making a desperate but futile effort to free himself. The fire crept nearer and nearer, again the fiery rain fell on his face. Forgetting everything but the extremity of his peril, he cried aloud, "O, my God! If Thou wilt save me from this horrible death, I will serve Thee with my whole heart. I will confess and

be just to my brother." Like his namesake of old, his most fervent vows were coupled with an if.

How must our bargaining, self-seeking prayers sound in the ear of the Infinite—our prayers that are so slow to rise in gladness and prosperity, but which flow so glibly from our lips when a shadow dims our sunshine? Well has the poet sung of "The patience of immortal love, outwearing mortal sin."

And this immortal patience was exercised in Jacob Balcome's behalf; for before the fire claimed him, help came, and he was carried, half-dead with pain and terror, to a place of safety. Here, after some hours, his wife was brought; living, if it could be called life—but when the surgeons came to her they shook their heads. Mrs. Jacob Balcome's course was run, so far as physical activity was concerned. She might think and scheme, and think and scheme again, but never more would the swift, silent feet glide about the house, or the deft fingers work their owner's will. Henceforth the walls of her own room would bound her horizon.

She was fully conscious, and turned her pale, cold eyes from one to another.

"Did you say paralysis?" she asked, catching a word from one of the surgeons.

He bowed his head gravely.

"Are you sure?"

"Quite sure," he answered, looking curiously at the woman who could face such a fate so unmoved.

She turned her head toward her husband. "Take me home," she said.

"Home to Wilton Corners?"

"Home to my own folks," and, closing her eyes, Mrs. Balcome vouchsafed no further look or word to any one.

And so they took her to her own, and laid her on the bed from which she would never rise again; and the journey begun with such flattering hopes was ended.

Whatever warfare was waged in her heart, whatever thwarted plans tormented her, she made no sign; but day after day, lying silent on her pillows, her brain took up, with keenest insight, the vast, money-making possibilities of the West. Spoken sympathy was distasteful to her, and caresses were foreign to her and hers; but whoever would read or tell to her the marvellous resources of the country, and the plans to develop such, was sure of her closest attention. Her husband, coming in from her talks with business men, was often amazed at the arrow-like directness with which she would pierce to the gist of a question, and the broad scope of her outlook. Jacob himself was well pleased with this country into which he had come. Under the mean, hard crust of his nature was an adventurous spirit which sprang to life on these broad prairies. Beside these miles of black loam the rocky farm at Wilton Corners seemed more and more insignificant, and the vow made in the hour of his peril seemed less difficult of fulfilment.

(To be continued.)

THE BELFRY CHIMES.

Hark! a merry peal we're ringing,
With joyous clash we cleave the air,
God's peace and blessing gaily flinging
O'er a happy bridal pair.

Slowly down the aisle they're passing,
Proudly 'neath the archway gay,
Far above sweet music's crashing—
Heed the warning now we say.

Time for sorrow, time for song—
Comes and goes the fleeting breath;
Time for sorrow, time for song—
Life to-day, to-morrow death.

Now changed our note, so soft and low,
As they turn the burial sod,
And bowed the mourners weeping go,
For a soul returned to God.

With muffled sob we clang so slowly
As round the grave they kneel and pray
And mingled with those words so holy,
Sad our warning still we say:

Time for sorrow, time for song—
Comes and goes the fleeting breath;
Time for sorrow, time for song—
Life to-day, to-morrow death.

—Harper's Magazine for September.

WHEN MISSIONARY WORK FIRST BEGAN.

When Carey, the father of Protestant Missions in Bengal, propounded at the meeting of Baptist ministers a century ago the duty of preaching the Gospel to "the heathen," the aged president is said to have sprung up in displeasure and shouted: "Young man, sit down. When God pleases to convert the heathen He will do it without your aid or mine." A second Pentecost, he thought, must precede such a work. To another pious Nonconformist divine the proposal suggested the thought, "If the Lord would make windows in heaven might this thing be." Ministers of the Kirk of Scotland, which has since laboured so nobly for the education of India, pronounced the idea to be "highly preposterous," and extolled the simple virtues of the untutored savage. A bishop of the Church of England, the Church whose missionaries now compass the earth, argued publicly and powerfully in opposition to such schemes. The British nation as represented in Parliament declared against them. Its servants in the East regarded the missionaries as dangerous breakers of the law. But for the benevolence of a Hindu money-changer the first missionary family in Bengal would have been without a roof. But for the courage of a petty Danish Governor the next missionary party would have been seized by our authorities in Calcutta, and shipped back to Europe. A hundred years ago the sense of the Churches, the policy of Parliament, the instinct of self-preservation among the Englishmen who were doing England's work in distant lands, were all arrayed against the

missionary idea. The missionaries had to encounter not less hostile, and certainly better founded, prejudices among the non-Christian peoples to whom they went. For until a century ago the white man had brought no blessing to the darker nations of the earth. During 300 years he had been the despoiler, the enslaver, the exterminator of the simpler races. The bright and brief episode in Pennsylvania stands out against a grim background of oppression and wrong. In America, ancient kingdoms and civilizations had been trodden out beneath the hoofs of the Spanish horse. In Africa, the white man had organized a great export trade in human flesh. In South Asia, cities had been sacked, districts devastated by the Portuguese. Throughout the Eastern Ocean, the best of the nations of Europe appeared as rapacious traders, the worst of them as pirates and buccaneers. In India, which was destined to be the chief field of missionary labour, the power had passed to the English without the sense of responsibility for using their power aright. During a whole generation the natives had learned to regard us as a people whose arms it was impossible to resist, and to whose mercy it was useless to appeal. Even the retired slave trader of Bristol looked askance at the retired nabob from Bengal.—The Nineteenth Century.

CONWAY CASTLE.

At length, one perfect day, we went to the castle. The old man who has the place in charge took the small fee, unlocked a door, and left us to our own devices. The whole glorious ruin was to all intents and purposes our own. During that long golden afternoon not a soul came near us, not a voice disturbed us. Could one describe a cloud, or a wave, or a sunset, so that a blind man could see it with his mind's eye? Could one give a deaf man an idea of a bird song or the peal of an organ? As well try to do this as to describe the solemn grandeur of those time-worn, ivy-grown moss-covered battlements, left now to the sweet winds of heaven, the flocks of rooks that fly in and out of turret and tower, and the climbing roses that brighten it with their beauty. From court to court we wandered, from tower to tower, from battlement to battlement. Here, all unroofed and open to the stars, lies the great banqueting-hall, more beautiful, more imposing, now, it may be, in its ivy-wreathed desolation, than when the gay revelers of Edward's court made its vast arches ring with song and laughter. Here still are the wide fireplaces, rich with carvings, the very ghosts of past comfort and delight. Here is the oratory, with its traceried window and lofty groined arches, where Eleanor the Faithful prayed. Here is her bed-chamber, communicating with that of the king, and still retaining traces of its rich ornamentation. Leading from it is an arched recess still called Queen Eleanor's Oriel, the windows of which, according to a contemporary poet, must have been finely stained:

"In her oriel there she was,
Closed well with royal glass;
Filled it was with imagery,
Every window by and by."

Here are stairways worn by feet that were stilled long centuries ago, and, in the deep thickness of the walls, the passages, dark and tortuous, through which those feet strode on errands of business, or pleasure, or intrigue. Here are stone benches that seem still to keep the impress of the forms that through the slow generations shaped and hollowed them. We looked through openings in the "crannied walls," through which death and destruction had rained on many a besieging army.

Far below us, as we stood on the lofty battlements, lay the walled town, with its massive semicircular towers, so powerful once for defence or attack, so useless now as they slept in that serenest air. Close about the castle clustered the cottages and gardens of the people, but they only added to the impressiveness of the picture. Just at our feet was a pretty stone house, its courtyard gay with flowers, the castle wall forming one of its boundaries.—Julia C. R. Dorr, in September Atlantic.

TEMPERANCE IN ARKANSAS.

There is a popular notion that Arkansas is a "bowie-knife" State, a lawless and an ignorant State. I shared this before I went there. I cannot disprove the ignorance of the country districts. As I said, more money is needed to make the public school system effective. But in its general aspect the State is as orderly and moral as any. The laws against carrying concealed weapons are strict, and are enforced. It is a fairly temperate State. Under the high license and local option laws, prohibition prevails in two-thirds of the State, and the popular vote is strictly enforced. In forty-eight of the seventy-five counties no license is granted, in other counties only a single town votes license, and in many of the remaining counties many towns refuse it. In five counties only is liquor perfectly free. A special law prohibits liquor selling within five miles of a college; within three miles of a church or school, a majority of the adult inhabitants can prohibit it. With regard to liquor selling, woman suffrage practically exists. The law says that on petition of a majority of the adult population in any district the county judge must refuse license. The women, therefore, without going into politics, sign the petitions and create prohibition.—Charles Dudley Warner, in Harper's Magazine for September.

ALMA LADIES' COLLEGE.

ST. THOMAS, ONTARIO.

This institution, which had last year the largest enrolment of all the Canadian Colleges for women, is offering superior advantages to young women in Literary Course, Fine Arts, Commercial Science and Music at the very lowest rates. Address Principal Austin, B.D.

British and Foreign.

THE jubilee meetings of the Victorian Congregationalists will be held from October 8 to 18.

THE Rev. James Thompson, of Port William, at a special meeting of Wigtown Presbytery, resigned his charge.

THE Rev. Mr. Kirkpatrick, of Newhaven, Scotland, preached in MacNab Street Presbyterian Church, Hamilton, on Sabbath week.

THE sisters of Lord Kinnaird take part in the open-air services in the London streets. One of them leads the singing on a portable organ.

CARMUNNOCK congregation, by a majority, has agreed to request the Presbytery to appoint Rev. Mr. Calder, of Blair Athole, to the vacant charge.

THE last number of the Rydal Mount household, Mrs. William Wordsworth, daughter-in-law of the poet, died last week at the Stepping Stones, Ambleside.

THE Rev. Charles Goodall, B.D., of Barr, died on Monday week; ordained in 1873, he has been minister of that upland Ayrshire parish for thirteen years.

MR. ALEXANDER EASSON, of Dundee, who belonged originally to the Old Scotch Independent Church, in which he was a preacher, has died in his ninety-third year.

THE bicentenary of Bunyan's birth was celebrated at Bedford on the 30th ult. Mr. R. H. Poynter gave a lecture in the Moot Hall on the associations of John Bunyan with Elstow.

THERE was a very large congregation at Bank Street Presbyterian Church on Sabbath evening week, when the Rev. M. H. Scott, principal of the Ottawa Ladies' College, conducted a service of song.

M. BERSIER, in an article in a French journal on the Pan-Presbyterian Council, makes special reference to "a young Edinburgh pastor, Mr. McNeill, whom they call the Scottish Spurgeon."

MRS. JOSEPHINE BUTLER is one of several ladies who will take part in the Christian Convention at Manchester; and the programme also includes the names of Professor Charteris and General Booth.

THE Independent Churches of Queensland have a membership of 7,000, being two per cent. of the population. In New South Wales and Victoria the proportion between one and one-half and two per cent.

BISHOP WORDSWORTH says that the fact of Presbyterianism having been established uninterruptedly now for two centuries in Scotland has tended to place it upon a higher level than the Nonconformity in England.

THE Rev. W. Dunham, a Primitive Methodist minister, committed suicide recently in the schoolroom attached to his chapel at Dartford. He had first arranged with his office-bearers for a harvest thanksgiving service.

AMONG the towns visited by Dr. Pierson, of Philadelphia, were Brechin and Broughty-Ferry. Wherever he has gone in Scotland, his eloquent appeals in behalf of the missionary enterprise have made a profound impression.

THE Rev. W. H. Stevenson, who died on 13th August, at Pachamba, was a missionary who had a remarkable spiritual history and evangelistic gifts of a high order. His twelve years' work among the Santals was greatly blessed.

LORD ABERDEEN has been entertaining the leading workers of the Ragged School Union at tea at Dollis Hill. He succeeded Lord Shaftesbury in the presidency, and this social evening was regarded as his lordship's practical installation.

GREAT efforts are being made to complete the new Roman Catholic Cathedral in Pekin by December 30. The architect and builder is Abbé Favier, who has collected great stores of brick, stone, and timber, and 600 workmen are employed daily on it.

DR. MACDONALD, of the High Church, Inverness, was seized on a recent Sunday forenoon with illness while delivering his discourse and was removed from the pulpit in a fainting condition. After a little rest in the vestry, however, he was able to walk home.

THE Rev. J. Wardrop Gardner, who died in Edinburgh on 2nd ult., has left behind him three of his children as missionaries in Bombay and South Africa. He gave fifteen years of his own life to the mission in Poona, from which he was compelled by ill-health to return in 1871.

THE Rev. J. B. Johnston, B.D., has been ordained pastor of the Free Church at Falkirk. At the soiree addresses were delivered by Revs. James Stalker, M.A., of Glasgow, Dr. J. C. Burns, of Kirkliston, Charles A. Salmond, M.A., of Rothesay, and J. Calder Macphail, of Edinburgh.

THE Rev. John Smeaton, of Tulliallan, who was seized with paralysis in January last, died on the 29th ult., in his seventy-fourth year. He had laboured at Tulliallan since 1843. Some months ago he applied for an assistant and successor, and Rev. John M'Laren was unanimously elected.

MANY Free churches and manses, hastily run up at the Disruption, are fallen into decay, and when examined are found to require for thorough repairs a much larger sum than was at first anticipated. On this account an extra burden is now falling on many congregations, chiefly of the poorer class.

THE Rev. John McNeill, of Edinburgh, in one of his sermons in Trinity Church, Glasgow, spoke of the time when he was assistant there, and thanked Mr. Mackay, the minister, for the many lessons he had taught him. He had received an education while missionary that was not to be had in any college.

THE current Sabbath School Magazine, issued by the Glasgow Union, contains a full description, made clearer by plans and a view of the interior, of one of the finest Sabbath school buildings in the United States, and therefore in the world. It is connected with the First Presbyterian Church, of Augusta, Georgia, and was the gift of Miss Mary Telfair, who bequeathed \$30,000 for the purpose.

Ministers and Churches.

THE Rev. Peter Lindsay, B.A., has resigned the charge of New Richmond, Quebec, which he has held for the last nine years and has taken up his residence in Toronto.

THE Rev. J. Gordon, M.A., late of Niagara Falls, now of London, who has been for sometime prostrated by a severe attack of pleurisy and congestion of the lungs, is now convalescent and making fair progress in the way of recovery.

THE Rev. Dr. Cochrane was tendered a reception on the 21st inst., on his return from Great Britain. Zion Church was crowded, and the general expressions of esteem were most hearty. Mr. W. J. Clark, a young student, who had been filling the pulpit in the interim, was presented with a purse of \$300.

A CHEQUE for \$50 was reported to the Board of Directors of the Upper Canada Religious Tract and Book Society at its meeting two weeks ago. One of the hard-working colporteurs of the society sent \$14, with \$36 from a gentleman who did not wish his name made public. The Rev. Dr. Moffat, the secretary, was instructed to send the hearty thanks of the Board to these gentlemen for their gifts. We know of no religious society in Canada which is doing genuine and much-needed work at less expense than this grand old society.

THE anniversary sermons in connection with Guthrie's Church, Melbourne, were preached by the Rev. A. D. McDonald, of Scaforth, on Sabbath, Sept. 15. They were of a very high order and were listened to with marked attention by large and appreciative audiences. The attendance at the evening service was unusually large. On Monday evening a peach festival was held at the residence of Mr. J. G. Begg. After a service of peaches, cream and cake an excellent programme was rendered, consisting of speeches, readings, recitations, vocal and instrumental music. The band of the 26th Battalion was present, and gave some very fine selections, adding materially to the pleasure of the evening. The lawn was illuminated by torches, Chinese lanterns and bon-fires, and young and old appeared to enjoy themselves in promenading around. Proceeds of the evening were \$74.

ANNIVERSARY services were held in the Presbyterian Church, North Gower, on Sabbath, September 9, when Rev. G. M. Clarke, of Ottawa, preached three eloquent and instructive sermons. The church was literally packed at each service. In the morning Mr. Clarke preached from Psalm cxxii. 6, 7; in the afternoon from Haggai ii. 7; and in the evening from Mark xvi. 15. Each sermon was very much appreciated by the large and attentive audience. On the following Monday a "Floral Festival" was held on the manse grounds. The lawn was tastefully decorated with flags, flowers, evergreens, etc. An autograph quilt was exhibited upon which over \$150 had been collected. Excellent music was provided by Rev. J. McLaren, of Carp, Mr. James Bruce, of North Gower, and the Sabbath school children. Interesting addresses were given by Rev. Messrs. Glassford, McLaren and Clarke (Presbyterians), Rainey (Methodist), Bousfield (Episcopal). Near the close of the proceedings Mrs. William Bruce stepped forward, and in the name of the ladies of the congregation, presented the pastor, Rev. R. Stewart, with the autograph quilt accompanied with an address referring to the good feeling existing between the pastor and people. Mr. Stewart taken entirely by surprise, replied briefly, thanking the ladies for this expression of their kindness. Total proceeds about \$250 to be applied to the building fund of the church. The church costing \$3,500 was built two years ago and is now almost out of debt. This little congregation of about thirty-five families deserve great praise for their energy and pluck.

PRESBYTERY OF STRATFORD.—A regular meeting was held in Stratford on the 10th inst. The first sederunt was spent in a conference upon the subject "The best method of utilizing the lay element in our congregations." Mr. McKibbin read a paper thereon and several members of the court gave brief addresses. The Presbytery thanked Mr. McKibbin for his paper, and desired him to publish it. The session records of Granton and Lucan were presented for examination, and found to be carefully kept. Mr. Miller, a student of Knox College, read a discourse, and the Presbytery agreed to certify him to the college authorities. Mr. Pantou asked leave to moderate in a call in Shakespeare, etc., which was granted. Standing committees for the year were appointed. The committee appointed to visit Harrington reported. Their report was received and the Presbytery instructed the committee to re-visit the field and report to next meeting. Mr. Hamilton's name was added to that committee on redistribution of fields. Millbank and Crosshill are willing to unite, but nothing could be done just now until Milverton and Wellesley are heard from again. The committee was continued. The proposal to unite North Easthope and Hampstead was taken up. It was agreed these congregations should hold a joint meeting with Mr. Hamilton as chairman, and talk matters over. Discretionary power was given in the matter of calling a special meeting of Presbytery. It was agreed that a public conference be held at next meeting, to be led by Mr. Turnbull, and on such subjects as he may choose. The Presbytery then adjourned to meet in Atwood at half-past two p.m. on Nov. 13, 1888, and this meeting was closed.—A. F. TULLY, *Pres. Clerk*.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Mount Forest on the 10th September. Mr. Bickell and two of his elders were appointed an interim Session in Cotswold congregation, in place of Mr. Aull and his two elders, who resigned. Mr. Bickell was instructed to ordain elders there as soon as possible. A petition from Cotswold was presented and read, praying the Presbytery to be transferred to the Guelph Presbytery, in order to obtain union with Rothsay. It was unanimously agreed that Mr. Bickell be appointed to attend the first meeting of Guelph Presbytery, to express the views of the Presbytery of Saugeen, and the con-

gregation of Cotswold, anent the transference of Rothsay to the Presbytery of Saugeen, and to advocate this transference and the supply of Cotswold by Mr. Edmison in the mean time. Messrs. Stuart and McNair gave reports anent their attendance of the General Assembly. Mr. McNair gave notice of motion anent a charge of places of the meetings of of Presbytery. Mr. Davidson tendered his resignation of the pastoral charge of Woodland and North Luther. Mr. Morrison was appointed to cite said congregations to appear for their interests in Mount Forest on the 25th October. Mr. Danson was examined with a view to enter upon the study of theology. The Clerk was instructed to certify him to the Senate of Knox College. Mr. A. Stevenson read a discourse on Roman xii. and 2, which was approved of. The Clerk was instructed to certify him also to the Senate of Knox College. Messrs. James Johnstone, from Balaklava congregation, and Mr. Grier, from East Normanby, appeared as commissioners, praying the Presbytery to continue Mr. Fairbairn in said field. The matter was left in the hands of the Home Mission Committee. A petition from the Presbyterians in and around Damascus was read, praying the Presbytery to grant them liberty to erect a church. It was agreed to cite the neighbouring Sessions. Mr. Straith gave in the Home Mission Report, giving the amounts expected from each congregation for the Home Mission and Augmentation. The report was received and adopted. Mr. Straith gave in the full report on Presbyterial visitation, agreed to at last meeting, which was received and adopted. Mr. James Scott gave in the treasurers' report, which was received and adopted, and the thanks of the Presbytery tendered to him for his diligence. Mr. Straith called the attention of the Presbytery to the state of the Aged and Infirm Ministers' Fund. It was agreed that ministers be instructed to call the attention of their congregations to the state of the fund, and urge increased contributions. It was agreed to take up the following subjects for the evening at next meeting. 1. The Aged and Infirm Ministers' Fund. 2. The efficacy of prayer. Messrs. Straith and Aull, with one from a distance, if such could be obtained to speak on the former subject, and Messrs. Stewart and Thorn on the latter. Messrs. Cameron and McNair, according to appointment, addressed a meeting in the evening on Sabbath School Literature; and Mr. Young on The Bible and the Family. Mr. Fairbairn, who was also appointed to speak on the latter subject, was absent, on account of sickness. The Presbytery adjourned to meet again on the 25th inst. at one o'clock p.m.—S. YOUNG, *Pres. Clerk*.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met September 11, Mr. McClelland, Moderator, in the chair. There was a large attendance of ministers and elders. Mr. Dobbin reported that he had moderated in a call at Cheltenham and Mount Pleasant in favour of Rev. J. L. Campbell, ordained missionary at Gore Bay, in the Presbytery of Bruce. The call was sustained, and Mr. Campbell, who was present, accepted it. The induction of Mr. Campbell was appointed to take place at Mount Pleasant on October 16, at two p.m., Mr. Dobbin to preside, Mr. Wilson to preach, Mr. Fowlie to address the minister and Mr. Craig the people. At the request of Mr. Kinnell, the Presbytery appointed Mr. McLeod, of Priceville, to moderate in a call at Proton and Proton Station as soon as convenient. Mr. W. M. Kay, having passed a satisfactory examination, was licensed to preach the Gospel. The Presbytery appointed Mr. Kay as ordained missionary at Ballinac and Melville Church, his induction to take place at Ballinac on Tuesday, 25th inst., at half-past three p.m., Mr. Armstrong to preside and preach, Mr. Wilson to address the minister and Mr. Fowlie the people. The Presbytery proceeded by libel against Messrs. John Henderson and James Wilkinson, elders, of Cheltenham congregation for irregular conduct toward their late pastor, and appointed a special meeting of Presbytery in Orangeville on Oct. 8, at eleven a.m. to further said libel. Mr. Ross reported that he had moderated in a call in Osprey congregation, which came out unanimously in favour of Mr. John McNeil, licentiate. The call, which was largely signed, was sustained by the Presbytery and accepted by Mr. McNeil, and his ordination and induction appointed to take place at Maxwell on Wednesday, the 26th inst., at half-past two p.m., Mr. Ross to preside, Mr. W. E. Wallace to preach, Mr. Smith to address the people, and Mr. McDonald the minister. Rev. J. A. McDonald tabled his resignation of the pastoral charge of Horning Mills and Honeywood, and requested to be relieved as early as possible. The Clerk was instructed to cite his congregation to appear for their interests at the special meeting to be held at Maxwell on the 26th inst., at eleven a.m. The Clerk was instructed to certify Thomas Kierman and John L. Small to the Board of Examiners of Knox College. Mr. James Laing was permitted to supply mission stations when opportunity offers. Mr. J. B. Ferguson was recommended to the Presbytery of Barrie as a suitable person to be employed in mission work. The following arrangement of mission stations was made. Waldemar, Laurel and Black's Corners were united to form a charge. Vanatter and Knox Church, Caledon, were united. Corbetton was united with Riverview and Gandier. This arrangement to take effect on October 1. The following are the Conveners of the various standing committees: Home Mission, Rev. T. J. McClelland; Foreign Mission, Rev. R. Fowlie; Augmentation, Rev. J. A. Ross, B.A.; Temperance, Rev. A. S. Craig; Finance, Mr. A. Steele, B.A.; Colleges, Rev. W. C. Armstrong; Widows' and Orphans' Fund, J. J. Dobbin; Aged and Infirm Ministers' Fund, Rev. T. J. McClelland; Sabbath School Committee, Rev. A. Wilson; Sabbath Observance, Rev. D. McLeod, B.A. The Clerk was instructed to certify Messrs. J. C. Madill and D. Carswell to Knox College. Mr. Fowlie was granted leave to moderate in a call at Orangeville as soon as the people are prepared. The next regular meeting will be held in Orangeville on Tuesday, Nov. 13, at half-past ten a.m.—H. CROZIER, *Pres. Clerk*.

PRESBYTERY OF BRUCE.—This Presbytery met at Walkerton, on September 11, Dr. James presiding. The following resolution regarding the resignation of Mr. Eadie was

passed: The Presbytery of Bruce in accepting the resignation of the Rev. John Eadie, of the congregation of Pinkerton and West Brant, do so with much regret. Mr. Eadie came to the Presbytery about nine years ago and took charge of the congregation when it was comparatively weak and without manse or glebe. Now it has both, and free of debt. He kept steadily at his post since, proving himself able in word, doctrine and pastoral visitation. He attended regularly the meetings of this Court, took an active part in its business, a full share of its work, and was its successful treasurer, and whether as counsellor or Convener, acted with discretion and wisdom. His house was noted for hospitality and kindness. The Presbytery part with himself and family, praying that the blessing of God may attend them, and that ere long the Master may call his servant to a suitable field of labour where he and his may be abundantly blessed. The resolution anent Mr. Duncan's resignation was as follows: The Presbytery of Bruce in accepting the resignation of the Rev. James B. Duncan, of St. Andrew's Church, Paisley, would express their respect for him and their regret that the state of his health has placed him under the necessity of resigning his charge and retiring from the duties of the pastoral office. They regard him as a brother of good attainments in literature and theology, and as a sound and faithful preacher of the Gospel. Under his ministry, the congregation was considerably advanced, the church was removed from an inconvenient place to the centre of the village and fully renovated, and the membership largely increased. It is proper also to state that Mr. Duncan laboured with equal success in other spheres, and that for fully forty years he has faithfully served the Church in the ministry of the Gospel. The Presbytery pray that the blessing of God may attend himself and family, that his health may improve and that he may be long spared in life and have the privilege of preaching the Gospel as opportunity may occur. Mr. Little's translation having been granted by the Presbytery of Paris, the Presbytery agreed to meet at Underwood, on Tuesday, October 2, at eleven a.m., for his induction, and the following arrangements were made in connection therewith, namely, Mr. Anderson to preside and address the people, Mr. Johnston to preach and Dr. James to address the minister. Notice of Mr. D. Currie's declination of the call to North Bruce, etc., was received and leave to moderate in another call was granted. Mr. Linton submitted and read the report of the Financial and Statistical Committee, setting forth in tabular form the amounts contributed by the different congregations for stipend, Schemes of the Church and all purposes, together with the average contributions per family and per member for the same, and a comparison between the contributions of 1887 and those of the preceding year, which showed a marked increase. On motion of Mr. McMillan seconded by Mr. Wardrope, the report was received, the thanks of Presbytery tendered to the Convener, and a sufficient number of copies ordered to be printed to supply a copy for all the families of the congregations within the bounds. The greater portion of the time was devoted to Home Mission business. The reports of Mr. Findlay, superintendent of the Algoma Mission field and Mr. Tolmie, Convener of the Home Mission Committee, having been fully considered, it was urged that no effort should be spared to obtain ordained missionaries for Gore Bay, Day Mills, Tarbut and Rock Lake. As Gore Bay has been selected as the judicial capital of Manitoulin, it was felt to be specially desirable that an efficient minister should be secured to continue the work which Mr. Campbell has been so successfully carrying on for the last two years and a half. Application was also made for the appointment of four catechists in addition to those already in the field. Mr. John Tait's name was ordered to be forwarded to the Assembly's Mission Committee as a catechist. Next meeting of Presbytery was appointed to be held in Knox Church, Paisley, on the second Tuesday of December, at two p.m.—JAMES GOURLAY, *Pres. Clerk*.

PRESBYTERY OF BRANDON.—This Presbytery met at Minnedosa, Tuesday, September 4, at half-past seven p.m. After roll call and reading minutes the Presbytery proceeded with the regular business. Mr. Murray reported for the deputation appointed to visit Chatau anent arrears and increase of contributions toward stipend. The report was received and adopted and the deputation thanked. Dr. Robertson reported anent Rosedale Field, recommending the division of Arden Field and the connection of Bridge Creek Station with the western part to be known as the Rosedale Field. The matter was referred to the Home Mission Committee, and afterwards became the finding of Presbytery. Mr. Hodge reported that he had learned from Brandon congregation, also from Mr. Douglas, that all arrears had been paid Mr. Douglas by the congregation. Mr. Todd requested that the sederunt of to-morrow evening, Wednesday, be devoted to public discussion of Sabbath Observance and Temperance. Request was granted and Messrs. Bell and Robertson were appointed to open the discussions. Mr. Rowand, of Burnside, requested leave of absence for three months, which was granted. Mr. Bell tendered his resignation of the pastoral charge of Knox Church, Portage la Prairie, in order to accept a call from Beaver Dam congregation, Milwaukee Presbytery, whereupon it was agreed to hold an adjourned meeting of Presbytery in Portage la Prairie, September 19, to consider the same, and the Moderator, Mr. Stalker, was authorized to cite the congregation to appear in their interests. Applications for aid from the Church and Manse Board Fund from Torbolton for a loan of \$300 for a church, and from Men-teith for an additional loan of \$100 for a church were made and recommended to the favourable consideration of the board. The Clerk presented bill for services in the Clerkship, and again called attention of Presbytery to its indebtedness to Mr. Douglas, whereupon the treasurer was instructed to request contributions from each of the congregations within the bounds and pay above bills as early as possible. Letter was read from Rev. John Gillis requesting work, which was referred to the Home Mission Committee. It was agreed to grant Presbyterial certificate to Mr. J. M. Wilson in view of his returning to Scotland. Rev. Mr. Rees, of Rock Lake Presbytery, being present, was invited

to sit as corresponding member. Mr. Todd reported that he had moderated in a call to a minister in Rapid City con- gregation, that the call was in favour of Rev. T. Collin- Court, and the amount of stipend guaranteed was \$800s Commissioners were heard in support of the call which was then sustained as a regular Gospel call and agreed to place it in the hands of Mr. Court. Mr. Todd reported for the Home Mission Committee. The following are the principal points: Grants were recommended to the different mission fields and augmented congregations within the bounds for the past half year. That a special request be made for a grant of \$175 for Chatu instead of \$125. That leave be granted the Home Mission Committee to employ Rev. A. Smith as a minister. That the Presbytery take steps to divide the Arden Field into two and connect Bridge Creek Station with the western part. That Mr. Rees supply Elkhorn during September. Supply was arranged for next six months in as many fields as possible and the remainder left with the Home Mission Committee. Dr. Robertson then submitted minutes of condolence with Messrs. Haig and Stalker in view of affliction lately passed through, which were adopted by Presbytery. Mr. Murray was authorized to moderate in a call to a minister in the Rosedale Field at such time as they are prepared to take that step. Mr. Anderson was also appointed to similar service in the Auburn Field. Dr. Robertson reported for the deputation to visit the Roseland Field and recom- mended that owing to the disturbed condition of affairs the Session be instructed to resign, and that an interim Session be appointed to look after the interests of the field. Agreed that the next regular meeting of Presbytery be held at Por- tage la Prairie, Tuesday, 11th of December, at half-past seven p.m., and that the Wednesday evening sederunt be devoted to public conference upon the following subjects: 1. How to reach the indifferent; 2. How to deal with anxious inquirers. The evening sederunt was devoted to the discussion of Temperance and Sabbath Observance, after which resolutions were passed calling attention of ministers to the deliverance of the General Assembly on the Temperance question, and urging them to use all legitimate means to secure the suppression of the traffic, and recom- mending that a committee be appointed to collect facts anent Sabbath desecration and report to Presbytery with recommendations anent future action. The committee was appointed.—S. C. MURRAY, Pres. Clerk.

PRESBYTERY OF MAITLAND.—This Presbytery met at Wingham on September 11, with a fair attendance of members. The resignation of Mr. Ballantyne was con- sidered. Parties were heard. On motion, duly seconded, the following motion was agreed to: That the Presbytery, in accepting the resignation of Mr. Ballantyne, desire to place on record their deep regret in having to part with a brother who has greatly endeared himself to all the mem- bers of the Court as well as to the Session and congrega- tion of Walton. The Presbytery would also recognize with gratitude the marked success with which the Great Head of the Church has crowned his labours in that field during his short pastorate, and the strong bond of union which has existed and steadily increased between the pas- tor and people. The Presbytery would further express deep sympathy with Mr. Ballantyne in view of the delicate state of his health which necessitates his resignation, and the earnest hope and prayer that a change of cli- mate for a short period will fully restore him to his former vigour and enable him to employ his high and varied qualifications in some suitable field of labour as God in His providence may direct. The Presbytery would ex- press fullest sympathy with the congregation of Walton in the loss they sustain in parting with a minister who has been exceptionally successful as a preacher and a pastor, and who has secured their warmest affection and esteem, and would also express the hope that a suitable pastor of God's choice may soon be placed over them. It was agreed that the resignation take effect on October 7, and that Mr. Ross declare the congregation vacant on October 14. Mr. Ross was appointed Moderator of Session. Messrs. Harvie and McRae were appointed in concert with the Session to ar- range for supply. The resignation of Mr. Leask was con- sidered. Commissioners were heard from St. Helens and East Ashfield. Mr. Leask was asked to withdraw his resignation, but on account of personal reasons, insisted that the Presbytery should accept his resignation. On motion, duly seconded; the following motion was unani- mously passed: The Presbytery, having heard commission- ers from St. Helens and East Ashfield, and also Mr. Leask's statement of personal reasons for adhering to his resignation, therefore agree to accept said resignation. While accepting the resignation of Mr. Leask, the Presby- tery do so with much regret, realising that a very great gap is made in our bounds by the removal of our esteemed min- ister who has laboured so long and faithfully in this part of the Lord's vineyard. Mr. Leask has been a diligent and zealous pioneer minister. His labours have not been confined to his own congregations, but have been devoted to a large district in Huron and Bruce, where the labourers were few in the field. His long pastorate of twenty-three years in St. Helens and associated congregations has been a record of ministerial success. This Court loses an active and faithful member. Mr. Leask has been identified with the Presby- tery since its organization, and was its most efficient Clerk for many years. The Presbytery would record their high appreciation of Mr. Leask's many excellent qualities as a Christian gentleman, a faithful and able minister of the New Testament, a diligent and zealous pastor and an active and judicious member of Presbytery. They would follow Mr. Leask with earnest prayer that his impaired health may be speedily restored, and that the Lord of the vineyard may so direct his course that his activities and energies may be employed in the Master's work to the praise of His grace and the good of Zion, and that a field of usefulness may open to him when his talents shall be made most useful. In parting with Mr. Leask we wish our brother, his esti- mable partner and family the blessing of Divine Providence and the crown of glory in the great hereafter. It was agreed that the resignation take effect on October 14, and that Mr. Cameron declare the charge vacant on 21st October. Mr.

McLennan was appointed Moderator of Session. The committee appointed to visit certain congregations with a view to re-arrangement reported that nothing could be done in the meantime. A committee was appointed to adjust financial matters in Chalmers Church, Kincardine Town- ship, and report to next meeting. The list of aid-receiving congregations was fully revised, and grants asked. Mr. Ross was authorized to moderate in a call at Wroxeter, and Walton and Mr. MacNabb in Whitechurch and East Wawa- nosh. The Clerk was instructed to certify Mr. Robert Johnston, student, to the Senate of the Presbyterian Col- lege, Montreal. Sessions were requested to make their own arrangements for holding missionary meetings and re- port to the Presbytery. A conference on Sabbath schools will be held at next meeting during the evening sederunt. Next meeting will be held at Lucknow on Tuesday, De- cember 11, at one p.m.—JOHN MACNABB, Pres. Clerk.

MONTREAL NOTES.

The Rev. John Ferguson, for many years a minister of our Church in Brussels, and more recently in Vankleek Hill, is at present on a visit to Canada. Mr. Ferguson is now labouring in Denver, Colorado, where he has had consider- able success.

On Thursday last, the Presbytery of Montreal met in St. John's Church (Russell Hall) and inducted the Rev. J. L. Morin, B.A., into the pastorate of that Church. The attend- ance was very large, many being unable to find seats. The Rev. Professor Coussirat, B.D., presided; the Rev. A. B. Cruchet, preached; the Rev. R. P. Ducos, addressed the minister; and the Rev. G. C. Heine, the people. At the close of the service a social meeting was held, and brief con- gratulatory addresses were given by Drs. Campbell and Warden, Rev. Messrs. Fleck, Mackay, Chiniquy, Lafleur, and MacVicar. Mr. Morin enters upon his work as pastor of this French congregation with encouraging prospects of success.

The Rev. F. H. Larkin, B.A., was on the 16th inst. in- ducted into the pastorate of the Westminster Presbyterian Church, Lowell, Mass. The Rev. R. H. Warden presided and addressed the congregation, and the Rev. Professor Scrimger, M.A., the minister. The attendance was large, upwards of 250 being present. On the evening of the 18th inst. a social meeting was held to welcome the pastor and his bride, when between 200 and 300 were present. Mr. Larkin has been labouring in Lowell for the past five months, during which period the congregation has greatly increased in number and in financial ability. The Sabbath attendance is now nearly 200, with a Sabbath school of over ninety. The people are very much interested in the cause, and most active in their efforts to advance it. The prospects are most cheering and Mr. Larkin is very much encouraged in his work.

QUEBEC NOTES.

St. Andrew's Church, which has been closed for repairs, has been painted and renovated, and was re-opened on Sabbath, 16th inst., when sermons were preached in the morning by the Rev. John Cook, D.D., Principal of Mor- rin College, and senior pastor of the church, and in the evening by the Rev. A. T. Love, B.A., the pastor. The congregation on both occasions was large, and the collec- tions liberal.

The governors of Morrin College, at their last meeting, appointed the Rev. Dr. Campbell, of Renfrew, as special lecturer on Moral Philosophy for the coming session. The selection is an excellent one, as all who know Dr. Campbell speak in the highest terms of his capabilities in this depart- ment.

The fine congregation of Chalmers Church is about to lose their able pastor; the Rev. Dr. Mathews having ac- cepted the position of Secretary to the Pan-Presbyterian Council, will likely sever his connection with this wealthy congregation. A meeting of Presbytery is to be held on the 24th inst., when it is expected that, among others, the Rev. Dr. John Hall, of New York, will be present.

The corner stone of a new Presbyterian Church was laid in Sherbrooke two weeks ago by the Rev. Principal MacVicar, D.D., LL.D., of Montreal, when addresses were delivered by Principal MacVicar, Rev. Messrs. James Fleck, A. Lee, the pastor of the Church, and Pitcher (Methodist). Al- though Rev. Mr. Lee has only been recently settled, the congregation has made great strides.

OBITUARY.

MRS. DAVID HUNTER.

The Mrs. David Hunter, who died on August 26, at the residence of her son-in-law, Mr. James Lemant, 126 Dovercourt Road, Toronto, was one of Canada's earliest settlers.

She was a zealous daughter of the Presbyterian Church. Her young husband leaned toward another branch, but, seeing her devotion, he went with her; was soon chosen an elder, and during the five years they were spared to- gether they worked lovingly hand in hand to spread the benign influence of Presbyterianism around their early forest home. She lived to see four sons and two sons-in-law become elders.

Although amidst the privations of pioneer life, a retentive memory, careful reading and close observation en- abled her to become a most interesting companion. She was early left a widow, but the ceaseless cares of a large family did not prevent her from making a daily earnest study of her Bible, the teachings of which were alike her guide and solace, and midnight found her many times pleading at the mercy seat for special blessings. The sincerity of her religion, her honesty of purpose and kindness of heart were never questioned, and as death approached she could confidently say:

"Waiting till the Master
Shall bid me rise and come
To the glory of His presence
And the brightness of His home."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 7, } THE COMMISSION OF JOSHUA. { Josh. 1: 1888. } 1-9.

GOLDEN TEXT.—Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.—Eph. vi. 14.

SHORTER CATECHISM.

Question 66.—"The Lord's supper serves many graci- ous ends. It is a great feast for pilgrim saints here on earth: it is a means to the public profession of religion, and to the communion of saints. But most of all, it is a precious com- memoration of Christ and of His work. . . . The bread as broken, and the wine as poured forth, represent the body of Christ, broken for us and His blood shed for us." Part- taking of the elements is a public profession of receiving Christ and resting on Him alone for salvation. Faith is the power by which the Lord's body is discerned. The benefits of the ordinance are soul nourishment and growth in grace. It is a visible symbol of the bond that unites all Christians throughout the world and in every age.

INTRODUCTORY.

God's servants die, but His work goes steadily forward. Moses had accomplished the task given him to do, and he lay buried in his solitary grave. During the years of wilder- ness wandering, his successor was being trained to carry on the work successfully, that Moses had laid down. God never leaves Himself without a witness or without a worker.

I. The New Leader.—Joshua, the son of Nun was the chosen successor of Moses. He was a native of Goshen. He was about forty years of age at the time of the exodus, so that he was an old man of about eighty, when he became the leader of the children of Israel. At that age he must have been strong and vigorous, for after all the fatigues of the settlement in Canaan, he lived twenty-seven years longer. He had the natural endowments and courage of the soldier. He was appointed to lead the Israelites in their fight with Amalek soon after the exodus. In the first verse of the chapter he is spoken of as Moses' minister. In this service he acquired much experience in governing the people, and in the main he possessed their confidence. He was one of the spies sent from Kadesh Barnea, to find out the con- dition of the country. He and Caleb were the only mem- bers of the deputation that brought back a wholly favourable report. Now, after the death of Moses, the divine com- mission comes to him. For this great office he was specially qualified and he was specially called. He did not seize upon it at the promptings of personal ambition, neither was he called to it by the vote of the people. "The Lord spake unto Joshua."

II. The New Leader's Commission.—The opening of the commission contains an approving tribute to his pre- decessor, "Moses, my servant." He whom God describes as His servant can only be one whose character is good and upright, and whose service is faithful and devoted. It is noticeable that the command to lead the Israelites into the promised land comes to him who had counselled this course when he returned as a spy from viewing the land. Then the people murmured against him; now God commands him to go forward. They were encamped on the east of the Jordan, and they were commanded to cross the river which separated them from the land that God had promised to give them as their inheritance. There were no bridges by which the river could be crossed. At that season it was greatly swollen by the spring floods. There were about 2,000,000 people and large numbers of cattle to make the passage. As at the be- ginning of their wilderness march they passed miraculously through the waters of the Red Sea, so at its close they were to pass the Jordan by the visible manifestation of the divine help. Their faith and obedience would be put to the test. The boundaries of the land were clearly de- fined, "From the wilderness," the Arabian Desert in which the Israelites had so long sojourned; the southern limit of their possession. "And this Lebanon," the lofty peak far in the distance, but visible to them in their present encampment, marked their northern boundary. "Even unto the great river, the River Euphrates, all the land of the Hittites." This defined the eastern boundary, though, by reason of their disobedience, that did not become the limit of their eastern extension till the time of David. "And unto the great sea toward the going down of the sun." The Mediterranean was to be the western boundary of the land of Israel.

III. The New Leader's Directions and Encour- agements.—He was to be invincible. "There shall not any man be able to stand before thee all the days of thy life." The real condition of his successful leadership was God's presence with him, and this was freely and graciously promised. "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." The man who is thus assured cannot fail. Joshua is commanded to be strong and of a good courage. That means that he was to be morally strong and courageous. Physical strength is not to be despised, but it is not inseparable from baseness and moral cowardice. The athlete may be morally despi- cable; a child suffering for Christ's sake is a moral hero. If Joshua was to be a vigorous leader he was to be no des- pot. He was to observe the law, and not in any circum- stances to deviate from it. On his obedience his pros- perity was dependent. "This book of the law," substan- tially the five Books of Moses, the Bible as Joshua pos- sessed it, was to be his constant meditation, and obedience to its precepts the measure of his prosperity. His commis- sion closes with a repetition of the promise of God's pres- ence with him.

PRACTICAL SUGGESTIONS.

God chooses and qualifies His servants for their work. God's promises are certain of fulfilment. God's service requires wisdom, courage and obedience. To do according to all that is written in God's Word makes the way prosperous and brings good success.

Sparkles.

SUFFERING humanity read Carbolic Smoke Ball advertisement, cures Diseases of the Nose, Throat and Lungs. See page 626.

EVEN at \$7,000 a year a judge's life is full of trials.

MANY an old book has to be bound over to keep the piece.

THEY put tacks in a carpet to keep it down, but they put tax on tobacco to keep it up.

A CAT makes the most noise when everything is still—that is, everything but the cat.

IT is the men who write poetry when they don't have to that the public can never forgive.

A BANANA baked in its skin about ten minutes and eaten with a little salt is delicious, very digestible and very nutritious.

AN exchange says: Start your boys in the right track. That's easier said than done; it requires considerable switching sometimes.

APOLLO used to charm the beasts with his music and you will notice that the sea serpent always happens to come up where the lyre happens to be at the time.

GIVING for missions is a tender subject to some people. "What I give," said a Hard-shell, "is nothing to nobody." "I fully believe you," said his interlocutor.

JONES (to Robinson, weary and footsore): Been fishing, Robinson? Robinson: Ya'as. Jones: Catch anything? Robinson: Naw; didn't even catch the last tram home.

COLLECTOR (on his tenth visit): Look a-here; how many more times do you want me to call with this little account? Bill Overdue: Why, span, I don't care if you never call again.

TUBBLEY (bashfully, and removing his hat spasmodically): Is Miss Tremmer in? Maid: She is, but she's engaged. Tubbley (who settled things last night): I know it—I'm the young man.

GORGEOUS swell (to wife) I'm going out to see a friend. Wife: You mean you are going for a drink, but mind, if you do I disgrace you forever by eating an apple right here. He remains.

"Is there any way to make new furniture look as though it had been made a century ago" asks a correspondent. There is. A houseful of children will do it ninety nine times out of a hundred.

SOME one threw a head of cabbage at an Irish orator, while he was making a speech. He paused for a second, and said: "Gentlemen, I only asked for your ears. I don't care for your heads."

HE was mumbling about tough steak and cold coffee, and making himself generally disagreeable. "Don't growl so over your breakfast, John," said his wife. "nobody is going to take it away from you."

A LITTLE girl, nine years old, having attended a soiree, being asked by her mother, on returning, how she enjoyed herself, answered: "I am full of happiness; I couldn't be any happier unless I could grow."

MISTRESS: Did you tell those ladies I was was out, Bridget? Bridget: Yis mum. Mistress: Did they say anything? Bridget: Yis; wan sed to the other, I did'n't s'pose we wud foind her in; she on the strates most av the toime.

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Thos. Leeming & Co., Agents, Montreal

7/9 SAULT STE. MARIE CANAL.

Notice to Contractors.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for the Sault Ste Marie Canal" will be received at this office until the arrival of the eastern and western mails on THURSDAY, the 31st day of October next, for the formation and construction of a canal in the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the island, the construction of locks, etc. The other, the deepening and widening of the channel-way at both ends of the canal; construction of piers, etc.

A map of the locality, together with plans and specifications of the works, can be seen at this office on and after TUESDAY, the 9th day of October next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

Tenders are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the firm; and further, a bank deposit receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a bank deposit receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, etc.

The respective deposit receipts—checks will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipt thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 8th August, 1888.

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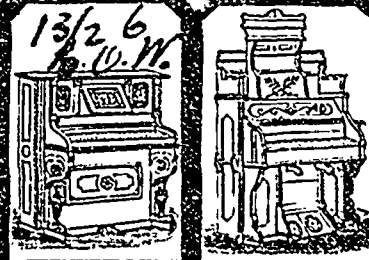
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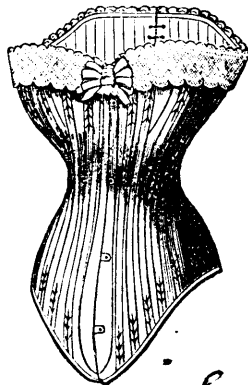
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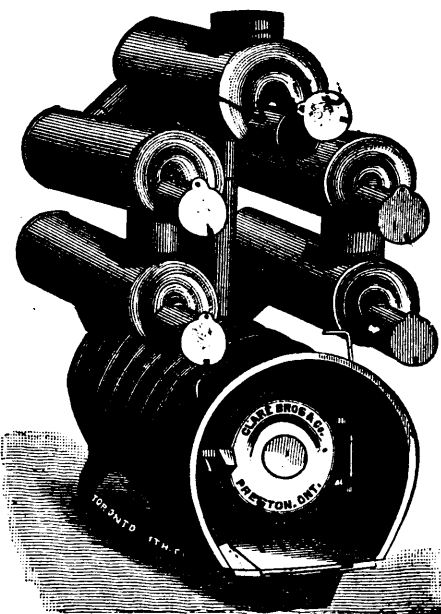
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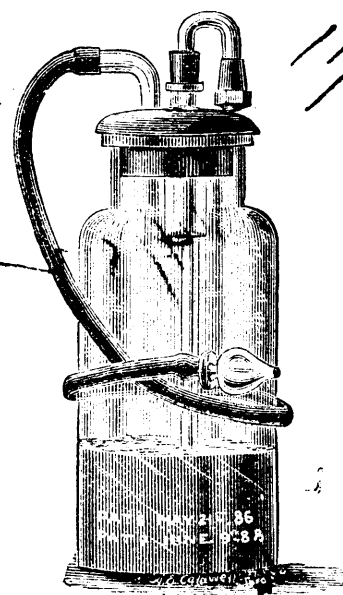
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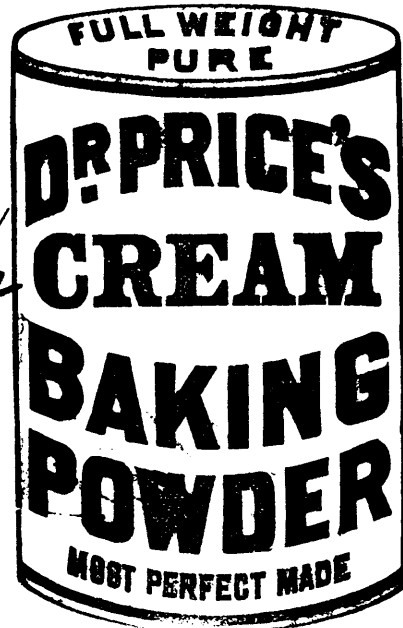
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MEETINGS OF PRESBYTERY.

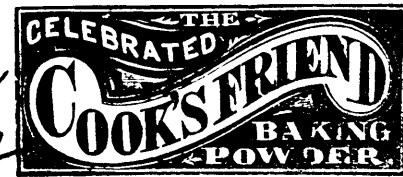
PARIS.—In Knox Church, Ayr., October 9, at ten a.m.
BRANTFORD.—At Atwood, on November 13, at half-past two p.m.
WHITBY.—At Bowmanville, on Tuesday, Oct. 16, at half-past nine a.m.
BRANDON.—At Portage la Prairie, on Tuesday, December 11, at half-past seven p.m.
LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on Tuesday, Nov. 27.
MONTREAL.—In the Convocation Hall of the Presbyterian College, on Tuesday, October 2, at ten a.m.
TORONTO.—In the usual place on Tuesday, October 2, at ten a.m., and in Erskine Church, at half-past seven p.m., same day, for the induction of Rev. W. A. Hunter, M.A.

KNOX COLLEGE.

The Session will open on Wednesday, October 3, on which day, at three p.m., the Opening Lecture will be delivered by the Rev. Dr. Gregg.



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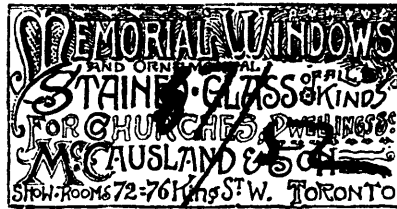
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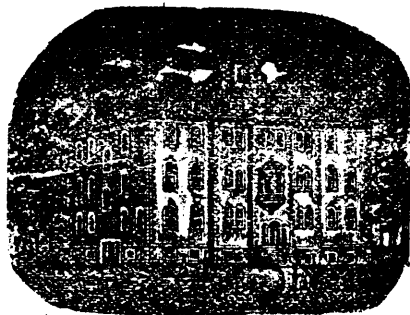
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