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Whole No. 971

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A BRIDE'S CONFESSION



"Yes, dear, I am married now, and George and I are keeping house in the loveliest flat on 64th St. Well, yes, we did get married somewhat suddenly. My health, you know, had for some time been very delicate, and Dr. Heavy-fee told mamma that he feared I would follow poor, dear sister Belle, who died three years ago from a wasting disease. Dear George was almost nearly cried my eyes out, but one day I overheard that 'hateful Nelly Parker' say to her mother, 'I think that George Blauvelt is just too lovely for anything, and when the girl he's engaged to dies, and they say she is dying of a galloping consumption, I'm going to step into her shoes and become Mrs. George Blauvelt; now just you wait and see.' This spring I noticed George seemed to be almost resigned to the idea that we should never be married, and the thought that that deceitful busy might get him after all nearly drove me crazy. One day I read the testimony of Lawyers Howe and Hummel as to the wonderfully invigorating effect of DR. CAMPBELL'S ARSENIC WAFERS, and I resolved to try what they would do for me. I commenced their use on the 4th of July. George had just sailed for Europe on business for his firm. On Sept. 18 he returned. I was, from the use of the Wafers, by that time again a well woman, and so enraptured was he with my healthy and robust appearance that he insisted we get married the very next day. I could not say him nay, and, as you will see by my card, I am now Mrs. George Blauvelt. Do call soon and let me introduce George to you; I am sure you will like him. He is so handsome, and as good as he is handsome. Good-by; be sure not to forget."

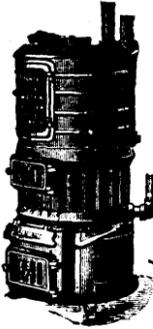
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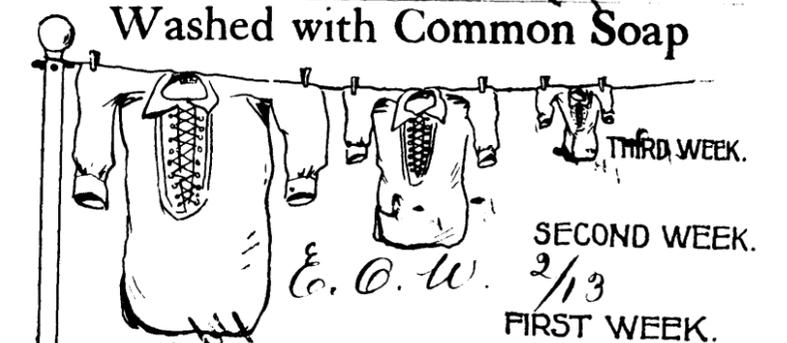
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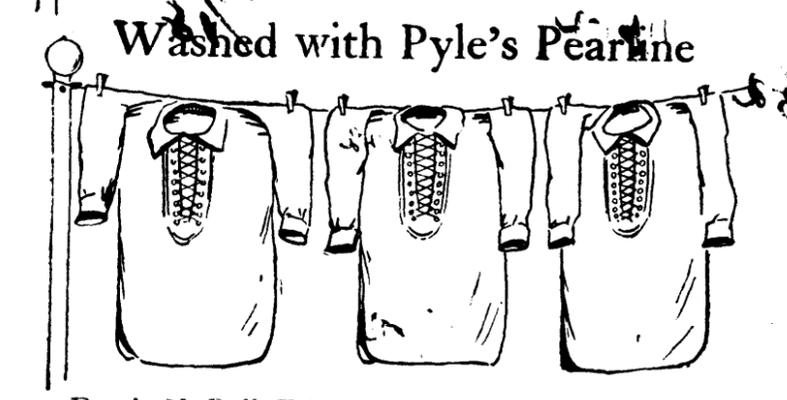
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E. O. W. 2/13

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DOCTOR: I see just what is the matter with you. You need something strengthening. Eat a plate of oatmeal, boiled, every morning for breakfast. **Patient:** I do, doctor. **Doctor** (equal the occasion): Then leave it off.

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A LADY who had her photograph taken was showing it to her husband. "Do you think it looks like me?" she asked. "Yes," he said, after a critical examination, "it looks like you, only it seems very quiet."

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"You are looking pretty hard this morning," said the Lettuce to the Egg. "Yes," answered the Egg; "I am just getting over a boil."

If ever there is a time in life when a man gets thoroughly disappointed, it is when he persuades somebody to get him up a dinner of the things he used to like best when he was a boy.

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"At the North Pole, Hans, they have nights six months long." "Oh, but, father, think of the poor watchmen."

Reader: Is it true that it takes a genius to live with a genius? De Ruyter: I'll ask my wife when I go home."

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No. 39.

Notes of the Week.

THE Chicago *Interior* says: "Acts and Proceedings" of the Sixteenth General Assembly of the Presbyterian Church in Canada, which met in Ottawa last June, is a book about the size of our own "Minutes," recently received from the press of THE CANADA PRESBYTERIAN, of Toronto. An ample summary of these acts and proceeding was given at the time of their occurrence, by the *Interior's* correspondent. The detailed record, however, deserves notice and commendation for the orderly arrangement and systematic method of its compilation, and for the excellence of its typography.

THE Belfast *Witness* remarks: The lines fell in pleasant places to the Belfast Presbytery on Tuesday. A special train was placed at their disposal by the directors of the Northern Counties Railway to convey them to Whitehouse, and, after a very happy sederunt, the proceedings wound up with a sumptuous dinner at Merville, long well-known as the hospitable seat of Sir Edward Coey, and still apparently destined to keep up its olden character in the hands of Mr. Edward Coey, its present owner. Meetings of Church Courts under such happy auspices can scarcely be called irksome.

THE Rev. Alexander Spence, D.D., senior minister of Free St. Clement's, Aberdeen, died recently in his eighty-sixth year. The son of the minister of Glenbucket, he entered Marischal College at the age of fourteen. Licensed in 1827, he was appointed four years later to Union Chapel, Aberdeen, and subsequently became minister of St. Clement's parish Church. At the Disruption he was followed by a large congregation, to whom he ministered with singular fidelity and acceptance. For upwards of thirty years he was Clerk to his Presbytery and in that court he was a staunch supporter of Professor Robertson Smith. He was the last Disruption minister in Aberdeen. One of his sons is pastor at Insh.

DR. DAVID DUFF, professor in the United Presbyterian Hall, died recently at Ardbeg, Rothesay, after a brief illness. A native of Greenock, of which town his father was for several years the provost, Dr. Duff was in 1856 ordained pastor of the church at Helensburgh which until then had enjoyed the ministrations of Dr. Alexander MacEwen; and there he ministered most acceptably for twenty years, being chosen in 1876 to fill the Chair of Church History on the reorganization of the divinity Hall. Dr. Duff has done excellent service to the cause of education in the Scottish metropolis as chairman of its School Board, a post for which his early experience of scholastic work in Greenock rendered him doubly fit.

THE Church of England by the death of Canon Liddon, of St. Paul's, London, has lost one of her most eloquent preachers. As a young man he displayed great aptitude for study, and carried off high academic honours. In his early public career he was appointed vice-president of Cuddesdon Theological College. In 1864 he was appointed one of the preachers at Salisbury Cathedral. Several times he was select preacher at Oxford University. In connection with the latter institution he was for twelve years professor of Biblical Exegesis. He was appointed Canon of St. Paul's in 1870, where his fame as one of the most eloquent preachers of the time was established. Dr. Liddon's Theological views were in full harmony with the ritualistic section of his Church.

THE number of newspapers published in all countries is estimated at 41,000, 24,000 appearing in Europe. Germany heads the list with 5,500, then comes France with 4,100, England with 4,000, Austria-Hungary with 3,500, Italy with 1,400, Spain with 850, Russia with 800, Switzerland with 450, Belgium and Holland with 300 each, and the rest is published in Portugal, the Scandinavian and the Balkan countries. The United States have 12,500 newspapers, Canada has 700, and Australia also 700. Of 300 journals published in Asia, Japan alone has 200. Two hundred journals appear in Africa, and three in

the Sandwich Islands. In the principal languages there are published 17,000 newspapers in English, 7,500 in German, 6,800 in French, 1,800 in Spanish, and 1,500 in Italian.

ON the assumptions of the Roman Catholic Church to precedence on public occasions the *Christian Leader* says: That the heir-apparent made a serious mistake when he placed Dr. Manning's name next to his own is a fact which the Prince himself has probably begun to realize; and the friends of the Cardinal, by their straining of the courtesy into a formal ranking of that ecclesiastic that is to be permanent, are making it absolutely necessary that steps shall be taken by Parliament to register the utter illegality of the claim. Even the *Saturday Review* warns them that they are hardly discreet; and it adds the significant remark that the incident "forces on the most reluctant mind all that has been said of the sleepless encroachments of the Romish priesthood, and the danger of trusting them to take no more than their full share of freedom."

THIS is how the Welsh people settle the question of precedence: While the Cardiff Town Council Committee were debating the arrangements for the Duke of Clarence and Avondale's reception, a discussion incidentally arose as to the precedence proposed to be given to the Roman Catholic bishop of the diocese over the Nonconformist ministers. Several councillors objected to any distinction being made, and it was argued, says our Cardiff correspondent, that for once all the ministers should come together, and "hob-nob." "One bishop," a councillor observed, "was as good as another, and the Wesleyan bishop was a good deal better." Eventually, it was agreed that, as far as the town council were concerned, all the ministers and the Roman Catholic bishop should go in the procession in one carriage. It was conjectured that the Bishop of Llandaff would come in his own carriage.

THE Rev. A. Robertson, of San Remo, sends to the *United Presbyterian Record* an interesting item of continental intelligence. He tells of a Catholic congregation among the mountains on the Simplon route at the head of the Palanzo branch of Lake Maggiore, which has suddenly and in a body become Protestant. The people who live high up on the slopes of Monto Orfano held that they were neglected by the parish priest of Mergozzo, who was bound to provide them with religious ordinances. After ineffectual remonstrances they made application to the evangelical minister nearest them—Signor Bossi of Intra—who has at their request taken possession of their church and begun to conduct in it divine service according to the Protestant form. We shall watch with interest the struggle which is likely to ensue between the Roman Catholic authorities and the inhabitants of the mountain hamlet, but whatever the issue may be the incident is sufficiently significant of the change which is passing over Italy.

THE Inspector of Reformatory and Industrial Schools in Ireland calls attention to the services rendered by those valuable institutions. Since their establishment in 1853, they have already turned out 19,000 honest workers; but the most striking fact is the concurrent decrease both in juvenile and adult crime. Year by year the number of sentences passed on Irish children has dwindled till from 12,238 it has fallen to 463. That a large share in the credit of these astonishing results is due to the schools there can be no doubt. The great influence which the reformation of the young has had upon the statistics of crime in general is seen in the remarkable diminution which has taken place in the number of inmates of the Irish convict prisons during the last quarter of a century. Here, again, the fall has been steadily maintained year by year till now, instead of 1,700 prisoners as in 1865, there are something less than 500 only.

AS bearing on the ever-interesting question of the attitude of the Young People's Society of Christian Endeavour toward the churches, we make the fol-

lowing excerpts from the series of resolutions adopted at the St. Louis Conference: Resolved, That we emphasize anew the obligation of each society to neither the United Society, the State Conference, nor local union, but always and absolutely to the Church of which it is a part. That the Christian Endeavour Society stands for no organic unity of the churches, and for no demolition of denominations; that it deprecates as entirely outside of its province, and contrary to its spirit all criticism or disparagement of the great ideas for which the several denominations stand. The fellowship that it seeks is that of common methods of work under a common name, for a common Lord; a fellowship based upon the allegiance of every member to his own Church; a fellowship which we believe will make larger and more efficient every Church of every denomination that enters into it, and which will hasten the day when all shall be the Lord's and the whole world be united in unswerving hostility to sin and unswerving loyalty to Christ.

THE Council of the Evangelical Alliance have published the programme for the approaching Conference in Manchester, which will be the forty-fourth annual meeting of the society. The Conference commences with a conversazione on Tuesday, Oct. 14, and closes with a public meeting on the evening of Thursday, the 16th. The list of chairmen includes the names of Lord Polwarth, President; Sir William Willis, General Sir Robert Phayre, Mr. S. Smith, M.P., and Mr. Donald Matheson, treasurer. Amongst the speakers are the Rev. Prebendary Macdonald, Principal Cairns, Dr. Alexander Thomson, Dr. D. McEwan, G. Stringer Rowe, W. G. Halse, John Urquhart, Talbot Greaves, Newman Hall, Principal Cave, I. Gelson Gregson, Edward Smith, Dr. John Gritton, H. W. Webb-Peploe, J. F. T. Hallows, and H. Armstrong Hall. Amongst the principal subjects for addresses are the following: "Some Practical Results of the International Conferences of the Evangelical Alliance," "The Church of the World—Conformity and Separation," "The Claims of Sacerdotalism as Opposed to the Priesthood of Believers," "The Substitutionary Sacrifice of Christ, the Foundation of Evangelical Faith," "The Old Testament and the Higher Criticism," "Hindrances to the Spread of the Gospel among the Masses," and "The Person, Presence and Power of the Holy Ghost." With the exception of the conversazione in the town hall, all the meetings will be held in the central hall. On each day the Conference will assemble in the morning, there is to be "Open Conference" in the afternoon, and in the evening a public meeting.

THE Lord Chancellor of England, says a contemporary, has been speaking some wise words in advocacy of foreign mission work, which come with great weight from such a quarter. He said that when he was a younger man it was said that there were two dark places on the earth—China and Africa—which could not be assailed; but China, instead of refusing help, had now a regular Ambassador to the Court of St. James, and Africa had been much in men's thoughts of late. People forgot at what cost and sacrifice of human suffering and noble lives missionary enterprises were carried on. Although in some of the darkest places of the earth one might sometimes find noble determinations to gain knowledge of the truth, was it true that the great mass of the world was attracted by the greatest of all truths? He would not attempt to suggest that the time was approaching when the lion would lie down with the lamb, and the reign of peace begin. No cause was ever advanced by overstating the truth. Opportunities were increasing for mitigating evil, but when one contrasted efforts for worldly conquest with efforts for propagating the Gospel of God, men must feel humiliated. Half a million was spent upon one ironclad, but, on the other hand, wide fields of ignorance and folly were left with no one to help or save. Let them get rid of the easy, slumbering conscience. They might thank God that there were signs of the rising light; yet until the Gospel was preached in all lands the glorious end would not come. Would that we had more men of Lord Halsbury's type speaking such words!

Our Contributors.

LIFTING CONVERSATION OUT OF THE DITCH.

BY KNONONIAN.

In one of the best chapters of that charming and instructive book, "Imago Christi," Dr. Stalker says: "It is a rare gift to be able to lift conversation out of the ditch and lead it to manly and profitable themes."

It certainly is a rare gift, so rare that many people say conversation is fast becoming a lost art. Is there any reason why we should not be able to converse as pleasantly and intelligently as our grandfathers and grandmothers did? We can all talk enough—why should we talk in the ditch. It is easy to understand how cheap postage, the railway, the telegraph and the telephone and the daily newspaper have almost made letter-writing a lost art. If a letter costs three cents you are not likely to put as much or as good matter in it as if it cost fifty. If you expect to go by rail to see your friend or if he may happen to come your way almost any time, you cannot bring yourself to write a long letter to him. Nobody writes a long account of anything to a friend if he knows the friend may read a better account of it in his daily paper. Lovers and people of leisure may still write long letters but very few other people do. Business letters are nearly always short. It is amusing and might be useful for some clergymen to note the way in which a busy man of affairs can condense on a postal card. Condensation is not a lost art except in Church courts and other deliberative bodies.

Perhaps it might be a useful thing to glance at some of the ditches into which conversation often falls and from which it is the duty of every good citizen to try and lift it "to manly and profitable themes." The most common is

THE WEATHER DITCH.

Fine day this.
Yes, fine day.
Good deal of rain last week.
Yes, a good deal.
Very warm this time last year.
Really don't remember—never do remember from one year to another.
Yes, it was very warm in the beginning of last September. Think we'll soon have winter.
Yes, winter will soon be coming on now.
Very mild last winter.
Yes, very.
Probably this winter will be colder.
Perhaps it may.
Our winters are usually cold.
Yes, we generally have pretty cold weather in winter.
This weather ditch is a time honoured and useful institution. What could we ever have done without it when we began to go out for a quiet evening. How could we have existed without it when we were seated beside silent sweet sixteen or beside a bashful man. There were times when life would not have been worth living had there been no weather to talk about, but still the fact remains that discussing the weather is a stale, unprofitable business. It does not affect the weather and certainly it does not edify the mind or improve the heart. It simply kills time and killing time is a grave offence.

THE GOSSIP DITCH

is a dirty one. Nearly every sentence begins with—did you hear.

Did you hear that about the Smiths?
Yes, isn't that dreadful.
Perfectly awful.
Did you hear about Mrs. Jones?
No. Do tell what it is.
Mrs. Jones did so-and-so.
Dreadful—what an awful woman she is.
Of course you heard about Jemima Brown.
No, dear me, what is it?

And there it goes until every miserable little bit of gossip in the neighbourhood is raked up and turned over and threshed out. What condition must the mind of a human being be in if it can delight in feeding on such street sweepings. Women are often blamed for gossiping but there are things dressed in men's clothes who are just as fond of gossip and talk as the most voluble sister that ever wagged her unruly member. And, tell it not in Gath, there are clergymen who would be formidable rivals to the hag who clutches her baby and runs across the street after breakfast to retail some gossip that she cannot keep until the afternoon.

THE SCANDAL DITCH

is the worst of all. Talmage says that when the devil has any work to do in Brooklyn that he is ashamed to attend to personally he always gets a few well-known scandal-mongers in his neighbourhood to undertake it. Just how bad the devil is it is hard to say but unless he has lost every vestige of his angelic nature it is impossible that he can be as vile as some scandal-mongering members of the Adam family are. Satan may not be quite as black as he is painted and it is quite possible he would be ashamed if caught buckstering garbage in the style in which some of his agents conduct the business.

The ditch of

ECCLESIASTICAL SMALL TALK

may be harmless enough but it is always rapid, sometimes a bore, and, to many who are forced into it, painfully, cruelly monotonous.

Dr. Smoothbore is called to Smithville.

Yes, I wonder if he will go.

Dr. Boanerges is spoken of for Pumpkinville.

What on earth do the people see in him?

The deceased wife's sister will soon be up again.

Yes, that is a great business.

Hope they get it settled this time.

Do you know Mr. Punk, of Punktown?

Yes.

What do you think of him?

Did you ever hear Dr. Forcible-Feeble?

Yes.

How do you like him?

And there it goes perhaps for a whole Sabbath afternoon. The most uncomfortable ditch of this kind a mortal ever gets into is a mission station that has been supplied by about forty students or a vacancy in which fifty preachers have got a "hearin'." Surely it is everybody's duty to study the art of lifting conversation out of the ditch.

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

IV.

We come now to

III—THE FESTIVAL AT PRALEI,

which took place August 28, 1889.

The occasion of it was the placing of a stone above the door of the temple there, in remembrance of the fact stated in the inscription thereon, which is as follows: "This temple, profaned by idols during their exile, was the first in which the Waldenses, after they returned into their valleys, celebrated Evangelical worship, August 28, 1689."

Those who took part in the Balsille festival, and wished to do so in this one, had to leave shortly after the former. After five hours' walk, in broad daylight, during which they had to climb an immense hill, in order to go down into dark and deep valleys, they reached Pralei about sundown. Now, no more vines, as they had seen as far as Maneille, now, no more fruit trees, but pines, larches, streams and bare rocks. They were shown the curiosity of the country, a cherry-tree whose fruit ripens sometimes in October. It is 1,445 metres (4,700 feet) above the level of the sea. What a dismal country! Hospitable for all that. They got good beds and plenty to eat. Life there is not very stylish. One has to wash himself at the village fountain, and patiently wait his turn to perform this necessary operation.

The temple is the one into which Arnaud entered. He took away the images in it, made them be thrown out at the windows, and preached at the door, on a plank laid on two casks. It was now, as then, too small for the occasion. The meeting was held in the grove of Augeres, twenty minutes' walk from the principal village. The attendance was smaller than at Balsille; about 700 perhaps. A choir of young girls, like a beautiful young flower-plot, was there. They rose to sing, and it was most pleasing to see their young countenances express deep emotion when they sang the "Return from Exile." The men had in their hats branches of edelweiss which they had gathered as they were coming over the mountain.

The exercises began with the reading of Psalm cxiv., "If it had not been the Lord who was on our side," etc. Then M. Tron, pastor at Villar, told the story of August 28, 1689. He described Arnaud preaching from the text, "Our help is in the name of the Lord who made heaven and earth." He said that the pastor-colonel's hearers were all armed peasants, Waldenses who wished to re-establish their worship in the country, and to die there. He spoke of the mist, the rain and the snow, which were means of protection and deliverance to their forefathers two hundred years past. He added: "Our help has been, our help is now, our help will be in the name of God." Then he applied these words to the old men, to the men in their prime, to the children, to the doctors, to the lawyers, and to the young Alpine officers, who listened to him attentively, with their hand on the hilt of their sword.

M. Ribetti, pastor at Pisa, came next. Though he has preached thirty years in Italian, he is quite fluent in the mother-tongue* of the Waldenses. He asked why were they there? Because the scenes around them spoke of an immovable faith, and they needed to have their own strengthened. How strong was the faith of that great Arnaud who put off his mail and sword, put on gown and bands, and then preached and dispensed the Lord's Supper, two hundred years ago in the adjoining temple! The speaker proved that liberty of conscience was won by the heroic witnesses for the faith whose memory they were honouring. Would his hearers do anything to express to God their gratitude for the happy times in which they lived? He defended proselytizing. He said that those eminent Italians, Lignano and Mariano, applauded their evangelistic efforts. His fellow-citizens owed all to the Bible, and to be truly thankful for it, they should make it known. He assured them of victory. He hoped that indifferent Waldenses would return into the kingdom of God.

The "Return from Exile" was sung, then Mr. Piggott, representing the Wesleyan Methodist Churches in Italy, spoke in Italian. He was happy to take part in their festivals. He had taken an interest in their history from his childhood.

*The French. The Waldenses are as warmly attached to it, as the French-Canadians are. Italian is, however, spreading among them.

His sympathy with their Church had grown since he had come into Italy. These festivals would bring it to maturity. He was a comrade of theirs in the war for the Gospel, a leader of one of the regiments of the army engaged in it. The Waldenses were the first regiment. It was for them to lead others forward. His Church would always rejoice in their progress, and he hoped that they would rejoice in that of his. Their history did not belong only to them, but to all Christian Churches, just as their mountains, in some measure, belonged to all who came there to breathe fresh, pure air. Their history strengthened the faith of others. The Lord would reward them for all their weariness and conflicts.

Mr. Simpson, of the Free Church of Scotland, spoke. He accounted it an honour to help them in their great festival of commemoration, however little he might be able to do. He felt yesterday at Balsille, that he should remain bareheaded in reverence. But we do not live in the past. Our motto is: "Higher." To complete the work of Arnaud, the Gospel must be shed abroad into all Italy. That is the work which God has given the Waldenses. Italy has a glorious past. Why should not Italy of to-day, enlightened from above, carry Christ's banner to those in darkness and the shadow of death? He prayed that all heavenly blessings might rest on that glorious Church.

M. Segers, a deputy from the Churches of Holland, spoke next. Since the Glorious Return brotherly bonds had not ceased to exist between the Waldensian Church and those of his country. When the Waldenses came to Pralei, they took out of the temple everything which smelled of Romanism. In like manner, take all idols out of your hearts. God be ever with you!

M. Maerkt brought the salutations of the Waldensian Churches of Wurtemberg. He is not, himself, of Waldensian origin, but he is the pastor of a Waldensian Church in Wurtemberg.

M. Ferrier, a pastor in Geneva, followed. Your history is told the children in our schools. We have in our cities, Waldensian colonies which do the name honour. Love your country as Jesus loved His. But the heavenly one is still better. Press on to the peace of the Eternal Kingdom. Half way up all very high mountains there are peaks which seem to be the very top. But when one reaches them he finds that he was mistaken.* They are called "lazy people's fields," for lazy people declare that they have no wish to go any higher. You have gone far up but you are not yet at the top. Up! up! leaning on Jesus. Let us make for the home in the country on high where Jesus is waiting for us.

M. Gonin, a missionary to South Africa, came next. He was happy to be present, for he was himself a Waldensian, yea more, a descendant of Arnaud. He brought the best wishes of their brethren in South Africa, where there are descendants of Waldenses who went thither with French Huguenots. He brought also the salutations of M. A. Murray, who represented the Dutch Churches in South Africa. May God load you with His blessings. Rest on Him and let your help be in the name of the Lord, who made heaven and earth.

M. Juhle, a German minister, brought also the greetings of friends in Brandebourg.

The exercises closed with the singing of the 25th hymn and prayer. Then the meeting broke up. Some went by the Col. Julien, others by the Roux, to go home. The less daring took the way of the Pèrier.

T. F.
Elder's Mills, Ont.

A CONTRAST—THE WORSHIP OF ONE GOD AND OLD HEATHENISM.

Anything that can be written to show the glory and beauty of the Jewish religion as instituted by Moses when compared with the practices and superstitions of heathenism found in Egypt, where Moses was educated, and in the old empires of Babylon, Persia and Assyria, and the after-great republics of Greece and Rome, is interesting and assuring to Christians. Religion is necessary in the world. Civilized men cannot do without religion. We must have some hope, belief and trust higher than the mere level of human nature. The difference, as seen in old history, between Hebrewism and heathenism is most glaring. The first is ennobling, elevating, virtuous, grand, raising men and women from the dust as it were of humanity; the other grovelling, vicious, inhuman, dragging their gods of gold, silver and stone which the people worshipped and the worshippers into the sloughs of vice and human bloodshed. We therefore come to the conclusion that one is from a God of supreme love, purity and grand spiritual nature, whilst the other is the product of an evil spirit, and the worst human passions. I have lately read two works on the customs of the heathens of old—the histories of Josephus and Herodotus—the great historian of Halicarnassus, who lived 450 years before Christ. The first, Josephus, not only gives us a history of the Jews, but of the customs and vices of heathen nations that surrounded them, from the time of Abraham down to the appearance of our Saviour. The great characters that stand out in Jewish history, such as Abraham, Job, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, David, Elijah, Elisha, and the noble army of prophets, so prominent for wisdom, philanthropy and virtue, form a wonderful contrast to the more wicked and blood-thirsty heathen great men.

* Hills peep o'er hills, and Alps on Alps arise.—Pope.

How can we compare such men as even Plato and Socrates with Daniel, Isaiah and Elijah? How can we compare Nebuchadnezzar, the kings of Egypt, Cambysses, the cruel son of Cyrus, Alexander the Great, Pericles and Alcibiades Grecians, the greatest Roman generals, with Moses, Joshua and David? It is true the Hebrews had faults—weaknesses were guilty of crimes at times—but look at the general scope of their conduct, their doctrines and elevated thoughts! Read the glorious song of Moses—the beautiful psalms of David, and the writings of the prophets, especially those of Isaiah and Jeremiah! It is especially interesting to those believing in the inspiration of the Old and New Testaments and that they contain the will of a Supreme Being, to see the difference between the two systems that governed mankind before and since the appearance of the Messiah, whose glorious Gospel now dominates the best part of the human race. The heathen gods and goddesses were baser and more corrupt than even the poor human beings who believed in them. Our God—the Almighty Spirit—who is spoken of in the Old Testament, is infinitely superior in purity, benevolence and holiness to the Jewish race, who worshipped Him.

The heathens sacrificed their children, their friends, to their gods and devils in all countries. In some countries they destroyed their children and their parents when old. In many countries they wholly disregarded the marriage laws and generally degraded and enslaved the female race. This is still done among them. All these vices are prevalent still. Even Mahomet with all his boasting "that he is God's prophet alone," by his system degrades woman. The Old Hebrews did not do this, much less does the blessed Gospel of Christ. On the map of the world of old we see Abraham coming out mysteriously from the corruptions and sinfulness of idolatry and believing in and worshipping one God—a Spirit—Almighty—the rewarder of the upright in conduct. This same great Spirit speaks to Moses in the wilderness, and chooses him as a messenger of truth. Around him lay the nations of men bowing to sticks and stones, worshipping devils, steeped in vicious customs and habits, so graphically described by Heroditus in his great work on ancient men.

Josephus, the greatest of historians, living about the time of the Apostle Paul, describes the vices of the Romans and surrounding nations of his day and the ages before him. What but the miraculous influences of the Holy Spirit made this difference between Hebrews and heathens and inspired with holy words the prophets? Indeed, who called these men out from their corrupt surroundings to denounce sinful Jews and heathen nations? Was it not God? Yet we see in our day men called learned disregarding such wonderful evidence. God disciplined the Hebrews and punished the heathens. His providences were seen in the rise and fall of empires as it is even now seen since Christ. Why, it may be asked, did He allow this heathen system to exist or the Hebrews to err and to be carried into captivity? We know not, except that men are free agents and can sin or be His worshippers in truth. We know at least that there is a mighty difference in their views between the Old Jewish and heathen systems. It is only to be accounted for on the supposition that there is a God who has revealed Himself and does now—who is the hearer of prayer, the Governor of nations! His will culminated in the appearance of the Lord Jesus Christ—that glorious spiritual light upon the earth, who lived, talked, shone in glory, with His beautiful doctrines—was crucified, arose again and is alive forever more! These heathen nations that now exist—so numerous still so debased—are to come under the influence of that beautiful gospel finally, and the world, although not freed from sin and sorrow in the present dispensation, is to be freed from the grossness of idolatry which everywhere pulls into the dirt the human mind.

The efforts, therefore, of missionaries everywhere are praiseworthy. Their acts open the way to truth, elevate women, pull out of deep, vile superstitions the poor human creatures who know not what truth is. Shine on, blessed Gospel. Breathe on, blessed Spirit, and purify the world and let it be known there is a light in our midst from God.

CHARLES DURAND

Toronto, September 10, 1890.

SYSTEMATIC GIVING.

The relation which giving to the Lord's cause bears to the progress of that cause indicates the importance to be attached to "giving." "The earth is the Lord's, and the fulness thereof," and if it pleased Him He could dispense with the offerings of His people and yet carry on His work. He has, however, chosen the method of upholding and extending His Church in part by the liberality of His servants. To every true-hearted Christian the plain every-day question is: "How can I best glorify my Lord?" One excellent way is by every day giving to Him that which is due unto Him. This is our duty and our privilege as well.

The first question we raise is: "What is the rule to guide us in the matter of giving?" Some would have us return to the rule given in Old Testament times, but this we regard as wholly incorrect. The New Testament Church is wider and grander by far than the Old, so also the rule for giving. The "tithe" or "tenth" law had its day and served its purpose. The apostle says: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." This indicates three particulars: 1. There is to be preparation made for making the payment. Is it ungenerous to say

that many who call themselves the Lord's people never exercise any foresight in this matter. 2. There is to be promptness in making the payment. Arrears! Yes, we hear about them quite frequently. And 3. There is to be proportion in our giving. It is to be "according as God hath prospered him," but it too often turns out according to what his neighbour has subscribed.

Our second question is: "What is the best way to observe this rule?" We think it would be found very helpful to, 1. Let conscience have a good deal to say in the matter. Every Christian is bound to act conscientiously. Men do not like to be charged with dishonesty towards their fellows, but there are perhaps many who are upright in their dealing with men who are forgetful of the claims of God upon them as His redeemed ones. 2. Constancy should be a steady aim. A living conscience will produce a constant service. Spasmodic giving is a device to maintain one's personal honour in the community and avoid his full obligation to God. 3. Cheerfulness tends greatly to the attainment of perfection in giving. "God loveth a cheerful giver." And 4. To sum all up in one word, be Christlike in your giving. Give as He gave and gives. What have you you have not received? You are redeemed, but for your redemption Christ gave Himself. "Let the mind which was in Him be also in you." He did not give with a grudge. He kept nothing back. Follow His example.

What is the reward of giving by this rule? It has a reward that is indeed priceless. 1. It brings with it an approving conscience. Let the world talk of fun and amusement; there is no pleasure so sweet and true as that which flows from a heart at peace with itself and God. 2. It brings with it increased power for serving God. "He that is faithful in that which is least is faithful also in much." When God sees a man faithful with a little, He will give him more. The bankruptcy of many a Christian may find an explanation along this line. And lastly, it brings with it the approbation of the Master. What a rich reward is here. No one can tell the joy of him on whose ears fall the words of welcome: "Well done, good and faithful servant." The Christian has a large responsibility, but his reward for faithful service is likewise great. May it be the honour and happiness of all here this night to obtain that reward.

FIFTH REPORT OF THE SCHOOL FOR CHRISTIAN WORKERS.

A new interest attaches to this report which has just been issued from the press. It marks a new era, and, in the minds of the friends of the institution, an advanced step.

The school is composed of two distinct and well-defined training schools, each intended for the training of men for special fields of Christian activity. One, the work of the Young Men's Christian Associations, the other, that of a pastor's lay helper, a Sunday school superintendent, or a Sunday school missionary. The two schools have heretofore been under the management of one corporation, though from the very beginning it has been hoped that the association school might be separately incorporated, enabling it thereby to become more closely affiliated with the associations in whose interest it was established, and concentrating upon it their helpful interest. This step was finally taken last June, and hereafter the two schools formerly constituting the "School for Christian Workers" will be separate and distinct in their property and financial interests, though holding the same friendly relations to one another as heretofore, and sharing as before the expenses of such instruction as is given to all their students alike.

The following change, however, is to be noted. The name "School for Christian Workers," which heretofore has applied to the two schools, will hereafter be the name of only one of them, namely, "The Training School for Sunday School Workers and Pastors' Helpers," while the other school has become newly incorporated under the name of "The Young Men's Christian Association Training School."

During the past year sixty-two men have attended the regular school; forty-nine to prepare for the work of the Young Men's Christian Association, and thirteen for that of the Sunday school and as pastors' helpers. This is a somewhat smaller number of students than attended during the previous year, but this temporary shrinkage has been occasioned simply by the higher standard of admission established last fall, and has been more than offset by the marked improvement in the qualifications of the men that have entered, and in the quality of their work during the year.

The summer session of the Physical Department of the Association Training School last year was attended by fifty-seven students.

The demand for the students at the school continues to far out-strip the number which it is able to furnish, the demand being to the supply as three to one. That the school, or that part of it which has been devoted to the interests of the Young Men's Christian Associations, is becoming an increasingly helpful auxiliary to their work is noticeable from the fact that a much larger proportion of those who enter the work after receiving the training of the school or even a very small part of it have proved successful, than of those who enter it without any previous systematic preparation.

While the school has been obliged to close the year with a small deficit, the contributors to its support have been considerably in excess of those of any previous year, indicating the growth of interest in its work on the part of its friends and helpers.

Prominent among the generous friends of the institution, whose death during the past twelve months the school has been called upon to mourn, are mentioned Mr. William Thaw, of Pittsburg, Pa., and Mr. Thomas C. Sloane, of New York.

THE GOSPEL IN ITALY.

The Rev. John R. McDougall, of Florence, addressed the following letter to a friend of his who has kindly forwarded it for publication:—

Having now enjoyed some relaxation, after nine months' strenuous toil in Florence, I am set down to my annual correspondence with all my excellent friends and supporters of Gospel work in Italy. You would get all our news in the April reports, which were very full of matter. Since then, among other things, we have opened a new school in Milan, a new place of worship—our own property—in Pisa and a new mission in Chiavenna.

The public mind in Italy is more and more favourably impressed with our work, and even the Government begins to show us favour, and is about formally to recognize the Evangelical Church of Italy, hitherto called the Free Italian Church. Next April we are to have in Florence the Ninth General Conference of the Evangelical Alliance, and from the arrangements we are making I trust it will be one of the best meetings of that admirable organization.

You would be glad to notice that a deficit of 1888, which troubled my mind a good deal last year, was cleared off on December 31 last. I am making an experiment in Italy just now, which you will follow with prayerful interest. After twenty years of semi-tutelage, our little native church is learning to manage its own affairs. One of the ablest evangelists, for preaching gift and business faculty, and speaking English, settle in Florence, to carry out an efficient secretaryship, and so relieve me of all the internal concerns beyond advising in committee and answering any letter on a matter of importance.

Then next year an Italian gentleman in business, who is a deacon in my own Florentine church, will make a capital working treasurer, keeping the cash accounts and books of the Evangelization Committee—which again will relieve me of much manual labour, and also of financial responsibility, which the committee will thenceforth bear.

In this way I hope to live longer, and, standing alongside, to guide and counsel the young institute—always continuing to act as honourable treasurer and foreign secretary, and collecting for them among the well-wishers of Italy, at least until such time as God, in His providence, raises me up a successor.

I have a high idea of the sanctified common sense of our Italian Christians, after so many years' experience, and they will be steadied by a greater weight of responsibility and have their self-reliance developed.

If I were a free man—instead of having mind and hands fully occupied in providing for the ordinary mission work and schools—I would make a special effort at this time on behalf of our fund for aged and infirm evangelists, their widows and orphan children.

It is such an honour to a church and to our common Christianity to provide for these helpless ones, that we started that fund fifteen years ago.

Its annual accounts are on page 35 of my large report. All the evangelists pay three per cent. of their salaries to it, and there are at present fortunately only two widows and seven orphans upon the fund.

In the earlier years I used to nurse it, with an occasional special gift from myself or others, but of late I have hardly been able to get support for the expanding work itself, which is my principal business.

Perhaps, as the Lord has laid it on my heart this summer, some generous friends, out of their abundance, may help to give it a good push forward, and so enable it better to meet the claims upon it in the near future.

WOMAN AND HER POWER.

Mr. E. H. Blakeney, of Trinity College, in Cambridge, England, communicated the following to the *Quiver*: Do you know, I think the power of sympathy to be one of a woman's fairest and most goodly endowments. A delicate perception of where pain lies, and a readiness to heal it's smart; a quickness to tell where soul and heart are troubled, and a tender anxiety to minister to their relief; an instant feeling to know where the mind is vaguely distressed and weary, and a sweet desire to refresh and gladden it. Talk of what girls are to do! Ah! did they but know where their truest power was hidden, and the strongest help needed most; were they only more willing to serve the cause of suffering humanity in those lesser and unobtrusive acts of daily charity, binding up the wounds of the sorrowful, and ministering to the needs of the careworn, what might they not yet effect! A woman's compassions! Pause a while, and think of all that is contained in these few words. Do you quite realize what is meant by compassion, or sympathy? They are one and the same word, meaning one and the same thing: "suffering along with;" not the callous or formal expression of regrets, often not felt; but the living, active evidence of the best feelings implanted in our hearts. And then, mark you, it is not only "compassion, but a woman's compassion;" all truth, and purity, and honour, all tender and noble womanliness; all cheerfulness to the doubting and support to the weak ones; thoughts of peaceful homes, and happy, because they are useful, days; this—and this is not all—is bound up together in those simple words "woman's compassion." You are queens and rulers, women of England, in a truer sense than temporal sovereign or earthly potentate; queens, not of armies in the camp, or of councillors in state chamber, but of the affections of all sincere and faithful men; ruling, not with the rod of empire, but with the gentle, yet surely not less mighty, sway of kindness and of love. O you women, you women, when all around you is travelling together in pain and distress and sin until now, and crying aloud, "Come over and help us," will you suffer the very stones by the wayside to lift up their voices in mute appeal, and call unto you in vain? Whether in the crowded streets of your cities, or amid the lowly dwellings of the hillside, there are those who daily mourn unpitied, and go down into the silence of their nameless graves unwept. Will you stop your ears to their voiceless entreaty, and pass by, unheeding, on the other side? Or will you not, with your tears of gentleness and pity, water the ground, and so make glad the solitary place, till the light again shine upon the earth, making the trees and flowers rejoice together on every side, as of old they did in Eden, that paradise of God, when first its gates were angel-guarded long ago?

* Synopsis of an address delivered by Rev. A. F. Tully before the Presbytery of Stratford at Millbank.

Pastor and People.

THE HOLY LAND.

How dull is life, and what a petty round
Of selfish duties fill the passing days.
I long for some fresh sight, or some sweet sound,
My feet are weary with these common ways!

Oh! could I but for one short hour stand
Where Jesus stood upon Mount Olives' height,
And tread the paths He trod in that far land,
My life might blossom with a new delight

Toward thee my pilgrim soul forever turns,
Thou Holy Land, than other lands more blest.
Still for thy hallowed groves my spirit yearns;
There I might find content and peace and rest.

Nay, foolish heart, how slow to learn what He
Would teach by His brief sojourn on our earth
That not a little time or space should be
Illumined by the glory of His birth.

Put every human life and all the lands
Are holy since He walked and talked with men.
Toil is divine touched by His gracious hands;
His presence filleth all things now as then.

So in the desert or the crowded street,
On mountain slope or by the white sea sand,
Behold the imprint of His sacred feet,
And know the whole earth is a Holy Land.

—Mrs. F. L. Ballard.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOUR.

BY REV. J. A. R. DICKSON, B.D.

Many are asking to-day: What is the Young People's Society of Christian Endeavour? and the question is a sign of a widespread interest in a movement that is meeting a deeply felt want. It should have therefore a respectful and satisfactory answer.

The Young People's Society of Christian Endeavour came into existence to meet a spiritual need, as to Bible study and prayer and the exercise of gifts in the prayer meeting of a large body of young converts, added to the Church in a season of gracious quickening in 1881. That year there were but two societies, with a membership of sixty-eight. Last June, 1890, there were 11,013 societies, with 660,000 members. That is one of the best possible proofs that it has a work to do, that it satisfies a want, that it supplies something that was lacking in the provision made by the Church for her young people.

For a long time previous to the organization of this Society many schemes were wrought for "the good of the young people." Literary Societies and Mutual Improvement Societies, etc., with their entertainments and concerts and socials, and these, with whatever of good was in them, were so overbalanced by objectionable elements that they were, after repeated trials, abandoned as unhelpful. Their force was centrifugal rather than centripetal. Instead of drawing the young people to the Church and to Christ, they were ministers of evil driving them away from the solemn and sacred by giving them a taste of the ludicrous and the theatrical and the fleshly, and so separating between them and Christ. This was the foolishness of worldly wisdom. The Church cannot save the young by becoming worldly or fleshly, as they are themselves. Its weapons are not carnal, but spiritual. Its power is not human but divine. Its saving energy is not in the witcheries of human wisdom, but in the gracious love of God which hates everything that deadens the conscience and increases the distance between the soul and Himself, and sinks the souls deeper in the horrible pit. Those societies kept the young people together, but they did not keep them around the right centre. It was self rather than Christ. And the Church is not instituted to nourish self, however good and beautiful and attractive the self may be. It exists to hold up Christ crucified as the salvation of men, and to draw all men unto Him. He says: "And I, if I be lifted up, will draw all men unto Me." The Christian Endeavour is in line with Christ's purpose. It lays its work along the line God describes. It keeps close to the law and to the testimony. It calls the young people to the exercise of their gifts whatever they may be. It is a Christian school where lessons of the greatest value are learned. Such lessons as are given in no other department of church life and work. It teaches them to open their mouths in reading portions of God's word; portions that have been sought very earnestly for, and at length chosen thoughtfully as germane to the topic taken up for the evening. Said one lady to me: "Why, Mr. Dickson, we never thought so much about our Bibles before. It is the topic of the Young People's Society of Christian Endeavour on Monday morning and all the week. We do think about God's word so much now. And what blessing we get." Ah, this is the old cry: "Oh, how I love Thy law, it is my meditation all the day." It encourages young men to take part in prayer. The exercises are all brief, as the time of meeting is only an hour, and so no one is afraid of doing some little thing.

This is the pledge each active member takes:—

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in

every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour, and that, just so far as I know how, throughout my whole life, I will endeavour to lead a Christian life.

"As an active member, I promise to be true to all my duties to be present at, and to take some part, aside from singing in every Christian Endeavour prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll-call."

Signed.....

The marked features of this pledge are the promise to read the Bible and to pray every day; the engagement to do some thing at each meeting; the relation in which each soul is made to stand to Christ; the sense of brotherhood and kinship it awakens in all who accept it. It is a good thing.

Some find objections to the pledge, either in whole or in some of its parts, but these objections fall away in the outworking of it. The elimination of any part of it weakens the Society rather than strengthens it. There is power in the pledge. It certainly insists not on anything which does not rightfully belong to the obligation of each young or old Christian. We gain nothing by laxness. We may seem to do so at first, but ere long we discover that we have lost materially. Earnest and true Christians will find no fault in the pledge. And tried workers will cling tenaciously to it as a most useful and necessary instrument. I think it may be said it has built up the Society.

How are the meetings conducted?

The president, a young man or young woman, takes the chair at the hour, announces a hymn, calls on some one to pray, then reads the Scriptures containing the topic for the evening and makes a brief comment and then throws the meeting open. Then follows from the members Scripture passages most apt, brief prayers, choice select hymns, or short, crisp, earnest addresses till the hour is up. It is a prayer meeting, but on a new model.

Everyone takes some part. And when all do that it is the best meeting the individuals ever attended. I have listened to the beautiful Word of God read in this way in the solemn stillness of the meeting, and it has had great power over the spirit. This kind of dealing with the Word makes me heartily thank God for the Young People's Society of Christian Endeavour. It is one of the very best societies in connection with the Church. It is in the Church and of the Church. Its motto is "FOR CHRIST AND THE CHURCH." It breathes a Spirit into the Church that is devout, prayerful, quickening and full of hope. It has many committees, which if they work will do much for the upbuilding of the Church. These are:

1. The Sunday School Committee. It shall be the duty of this committee to endeavour to bring into the Sunday school those who do not attend elsewhere, and to co operate with the superintendent and officers of the school in any ways which they may suggest for the benefit of the Sunday school.

2. The Calling Committee. It shall be the duty of this committee to have a special care for those among the young people who do not feel at home in the church, to call on them and to remind others where the calls should be made.

3. Music Committee. It shall be the duty of this committee to provide for the singing at the young people's meetings, and also to turn the musical ability of the Society into account, when necessary, at public religious meetings.

4. Missionary Committee. It shall be the duty of this committee to provide for occasional missionary meetings, to interest the members of the Society in all ways in missionary topics, and to aid in any manner which may seem practicable the cause of Home and Foreign Missions.

5. The Flower Committee. It shall be the duty of this committee to provide flowers for the pulpit and to distribute them to the sick at the close of the Sabbath service.

6. Temperance Committee. It shall be the duty of this committee to do what may be deemed best to promote temperance principles and sentiment among the members of the Society.

7. The Relief Committee. It shall be the duty of this committee to do what it can to cheer and aid, if possible and necessary, by material comforts, the sick and destitute among the young people of the Church and Sunday school.

8. The Good Literature Committee. It shall be the duty of this committee to do its utmost to promote the reading of good books and papers. To this end it shall do what it can to circulate the religious newspaper representing the Society among its members, also to obtain subscribers for the denominational papers or magazines among the families of the congregation, as the pastor and the church may direct. It may, if deemed best, distribute tracts and religious leaflets, and, in any other suitable way which may be desired, introduce good reading matter wherever practicable.

We hope the best possible things from this Society. It is just what many pastors want "for the good of the young people." It does not need many to work well. It is better to begin with a few warm-hearted Christians who are trustworthy, firm, reliable. These will give it tone and determine its character and control the outgoings of its life. They, having got a "core of heat," shall influence others and draw them in to the warm, loving atmosphere, in which they shall delight to remain. Better have a small society than none.

The old folks who feel young may join too, and bring their big hearts into sympathy with the rising generation. A rejuvenation of this kind is a great blessing. God bless the Young People's Society of Christian Endeavour!

CHRISTIAN LIGHT.

When Christ told His disciples that they were the "salt of the earth," He did not intend that such an idea would describe their whole relation and utility to general society. So He immediately adds: "Ye are the light of the world." These two expressions do not, at first glance, seem to have any sympathy with each other; but they really come to each other's aid in the Christian's active relations with the world. In the first place, they are both very silent forces; in the second place, they are both penetrative in their operations; in the third place they are both pure in their original and essential qualities; and in the fourth place they are beneficial in their workings. Now, Christians are needed as preservers of society—to act as checks to the disintegrating tendencies of a corrupt humanity; and then Christian light is needed to show corrupt humanity the way which leads out of moral corruption into the possession of incorruptible life, even life and glory everlasting. If Christians were nothing but salt, those with whom they come in contact would feel no warmth from them; but being also the light of the world, they exert a warm influence upon their ungodly neighbours. And yet the degree of such an influence depends upon the intensity of the light which Christians possess. A little flickering light hardly keeps warm the one who has it; but if he be "a burning and shining light," then the unconverted not only see it, but are warmed by it, even unto an admiration of his Christian qualities, and from thence they are led to glorify God. Get filled with the light of Christ!—*Zion's Herald.*

THE DECEIVED YOUNG MAN.

Lately I heard a young man express the desire of his heart in the following language: "I do not care for my soul, it is money, money that I want. I want to get rich."

How different this from the prayer and desire of the young man Solomon, who prayed for understanding that he might rule wisely the people over whom God had made him king. The young man referred to is not the only one of that class. He is the representative of a great army of young men who are now making their way up to take the places, many of them, of pious fathers whose hairs are whitening, and whose forms will soon be ready for the tomb. From the language above quoted it will be seen that the soul is put into the background; the body is placed above it. The fleshly desire is pre-eminent. First the comfort of the body, then if there is the incitation the soul may be cared for, but by all means the body first.

This is the great deception that is leading the young man of this age on. It is the mirage of his life, painting to him scenes of transcendent beauty upon the horizon, only to fade away when approached. He has altogether a wrong conception of life, but it is a prevalent one, and one that in many cases he has received under the parental roof. The great object to be attained is not wealth of soul and character, but the mere accumulation of material wealth. This certainly is a reversal of the command of Christ, who said, "Seek first the kingdom of God and His righteousness, and these things shall be added." But with the burning desire to be enumerated among the well-to-do people, the soul is forgotten, the religion of Christ is made of no account, and the untold wealth of heaven is trampled under foot. It is with pain that I see this spirit encouraged in the young man, and it is so evident that this dangerous tendency is gaining ground that we may well fear the time is approaching when materialistic philosophy will be in the ascendancy, and when men will doubt the existence of soul or spirit altogether. There is danger of this.

The young man is deceived with the idea that wealth constitutes the sole basis of all happiness, that it is impossible to enjoy life unless one has a large quantity of the material. There is, however, always abundant evidence at hand to expose this deception. Who are the happiest young men? Are they always the richest? They may be the gayest, but there is a world-wide difference between gaiety and happiness.

Another deception under which the young man labours is that wealth admits him into better society. It may be that it admits him into gayer society, but by no means into better. He accounts himself as being of the best society, and that his wealth will be a passport into the society to which he thinks himself entitled. No deception could be greater than this. The society which keeps its doors closed, except to the wealthy, can by no means be reckoned the best. The world over, the good, pious, manly young man will always be welcomed into the very best society—the society of Christian men and women, and this side of heaven there is no better society than this. Would that I could sound into the ears of every young man in the land this warning: "Not money first, but God first, character, eternal life first, because these things endure."

How deceived men will be when they come to the end of life to find that though they have gained the desire of their hearts, they have lost everything that is truly good. They have no right to the tree of life, no admission to the pure society of heaven, and no rank among those who have gained everything, and whose treasures are laid up where moth and rust doth not corrupt. The deceived young man will finally be the disappointed old man.—*Rev. E. Herbruck, Ph.D.*

Our Young Folks.

TEN TRUE FRIENDS.

Ten true friends you have,
Which, five in a row,
Upon each side of you,
Go where you go.

Suppose you are sleepy,
They help you to bed;
Suppose you are hungry,
They see that you're fed.

They wake up your dolly,
And put on her clothes,
And trundle her carriage
Wherever she goes.

They buckle your skate straps,
And haul at your sled;
Are, in summer, quite white
And in winter quite red.

And these ten tiny fellows,
They serve you with ease,
And they ask nothing from you,
But work hard to please.

Now, with ten willing servants,
So trusty and true,
Pray who would be lazy,
Or idle—would you?

Would you find out the name
Of this kind little band?
Then count up the fingers
On each little hand.

THE BRIGHTEST GIFT.

One day when the studies were over, the schoolmaster took from his desk an odd-looking box with pictures of birds painted upon it. He called the boys to his desk and told them that he had bought each one of them a little present. Then, while they stood around, he drew out of it some white and pink shells and some pretty toys which he gave to them with kind and pleasant words.

But the most lovely thing of all was a little statue of an angel. She stood with her small, white hands folded over her breast, and her face uplifted, and appeared so fair and so pure that the children gazed at her with eyes full of joy. They had never seen anything like it.

"This angel is too lovely to be given to any child who is not good and true of heart. But the one who brings me tomorrow the brightest thing on earth shall have the angel for his own."

The children looked at each other, not feeling sure that they understood the master. But he said no more, and they went home.

The next day, after the lessons were finished, the children gathered around the master to show him what they had brought. Some had picked up sparkling stones by the roadside; one had polished a small piece of silver until it shone like a mirror, another had brought a watch crystal which his father had given him; and Henry, the merchant's son, had brought a breastpin with a stone set in its centre that shone like a diamond.

"Ah; mine is the brightest!" cried Henry.

"But where is little Carl?" asked Master Lewis, looking around. "We cannot decide until Carl brings his offering."

At that moment little Carl, the baker's only son, came running into the room. In his hands, held up lovingly against his neck, was a snow-white dove. Some red drops upon its downy breast showed that it had been hurt.

"Oh, master," cried Carl, "I was looking for something bright when I came upon this poor dove. Some cruel boys were throwing stones at it, and I caught it up quickly and ran here. Oh, I am afraid it will die!"

Even as he spoke the dove closed its soft eyes; it nestled closer to Carl's neck, dropped its little head, and died.

Carl sank upon his knees beside the master's desk, and from his eyes there fell upon the poor dove's broken wing two tears, large and bright.

The master took the dead bird from his hands and laid it tenderly upon his desk. Then turning to the schoolboys, he said: "My children, there is no brighter thing on earth than a tender, pitying tear."

"Give the white angel to little Carl!" cried the boys. "We know now what you meant; and his offering is better than any of ours."

THE LIFE-SAVING BRIGADE.

You think this is about life-boats, life-cars, rockets, sinking ships, brave life-saving station men, and the like. No; this is a brigade which you are now asked to join, and you can be your own president, vice-president, treasurer, secretary and entire voting membership. While this might save a good deal of friction, I still think you would gain more than you would lose by having other members, for you would get so many ideas, learn so many new things if you would form a brigade of more than one member.

I may as well tell you at once that this idea of a life-saving brigade was not original with me, but was suggested by a dear, loving-hearted little girl friend who is a most devoted member of the only brigade of the kind in existence, so far as I know.

You thought this brigade was to save the lives of people. Oh, no! it is to save the life of all living creatures; the smallest insect is protected by this brigade. It has four

members—two girls and two boys; perhaps by this time the brigade may have more members. The members resolved that they would each be careful, in walking, not to step on ant hills, or worms, or caterpillars; that all spider-webs should be respected, and, of course, bathing places will be provided for birds, and they will be careful to keep vessels filled with water where the birds can get drinks; it is needless to say that the water will always be fresh and clean, for birds are very dainty creatures. Last Sunday morning the birds were singing and flying about in a vine that covers the side of a house opposite. At the side of this house is a tiny park in which there is a fountain. The keeper of the park turned on the water at the fountain. Almost as soon as it fell in the basin two birds darted from the vines into it and splashed and ducked and called out in delight. During the first half hour after the water was turned on at least twenty birds had bathed in it, and if the man in the park had only understood them I am sure he would have heard them say, "Thank you!"

Of course no member of a life-saving brigade would chase a dog or cat; he would never be cruel to a horse, and in every way would try to make all animals happier. Birds nests would be safe, and every living thing would be happier because of the new society.

Just as soon as you begin to care for the little creatures about you, you will begin to study their habits, their homes and their food, and on reviewing in the fall you will not only have pleasant memories, but much useful knowledge.

Long life to the life-saving brigade!

JACK, THE BOY MISSIONARY.

Not long ago some Sunday school children in London placed over a small grave a tablet to the memory of Jack Hore, who was known as the boy missionary, and who was only seven years old when he died. Of course, he was not really a missionary. He was born in England, and was famous as the only white baby ever seen in the region of the great lakes, and after passing unscathed through all the dangers of Equatorial Africa, he fell a victim at last to measles in his native land.

Jack was the son of a well-known missionary, Captain Hore. He started for Africa with his parents when he was only eleven weeks old, and the story of the baby's trip to Lake Tanganyika, which was written by his mother, made Jack very well known. When the party started inland from Zanzibar, they trundled Jack in a wheelbarrow. The softest possible bed was made for him in a wicker basket, the sides padded so that he could not hurt himself. The basket was placed in a steel wheelbarrow frame, and in this conveyance Jack made a very comfortable journey to Mamboia, a hundred miles inland. There were reasons, however, why it was not thought best for Jack and his mother to go any further that year, and so the baby was wheeled back to the coast again, and he returned to England none the worse for his novel journey.

The year following, Jack and his mother started for Africa once more, and his father rigged up another sort of conveyance for the baby passenger. This time bamboo poles were fastened to the sides of the basket, and four porters were detailed to carry Jack. As they swung along the path the supple poles gave to the basket a springy motion, which was very pleasing to the little fellow. Along the bamboos was stretched a canvas awning, impervious alike to sun or rain, with movable sides, that could be fastened up or down at pleasure. His mother was carried in a bath chair rigged up in a similar fashion. After Jack had been carried far inland, African fever tackled the little fellow, and then he insisted much of the time upon being carried in his mother's lap; but fortunately he did not suffer long from the formidable foe of the white man in Africa.

When the caravan halted for the noon-day lunch, the first duty of the men was to pitch a tent to shelter Jack and his mother from the scorching sun. One day a porter ran away with a canvas bag containing nearly all of Jack's wardrobe. The calamity, however, was easily remedied, for Mr. Hore had a lot of cotton cloth to pay his way through the country, and Jack soon had a new wardrobe.

Many of the marches were very wearisome, and Mrs. Hore wrote that she and Jack often presented a very dragged appearance when the halt was made for the day. The journey lasted ninety days. At last Jack and his parents embarked on the beautiful waters of Lake Tanganyika, and negro boatmen, singing at their paddles, took them to the Island of Kavala, which was Jack's home during all his babyhood in Central Africa. Friends in England sent him many playthings, which he shared with his Wagaha playmates, and he lived in Africa very happily indeed. It is a pity he was not allowed to live there.

HINTS FOR GIRLS.

Don't repeat gossip, even if it does interest a crowd. Don't go untidy on the plea that everybody knows you. Don't be rude to your inferiors in social position. Don't over or under-dress. Don't express a positive opinion unless you perfectly understand what you are talking about. Don't get in the habit of vulgarizing life by making light of the sentiment of it. Don't jeer at anybody's religious belief. Don't try to be anything else but a gentlewoman—and that means a woman who has consideration for the whole world and whose life is governed by the Golden Rule, "Do unto others as you would be done by."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 5,
1890.

PARABLE OF THE VINEYARD.

Luke 20,
9-19

GOLDEN TEXT.—He is despised and rejected of men.—Isaiah liii. 3.

INTRODUCTION.

During the last few days of Christ's life on earth, before His enemies laid hands on Him, He passed the night at Bethany, returning in the morning to Jerusalem where He continued to teach in the Temple the great truths of His kingdom. In His boyhood He said "Wist ye not that I must be about My Father's business," and now when the end was near He is still intent on the discharge of His duty. He knew what was immediately before Him and He goes calmly on to the end. Could a man, knowing that in three days certain death in its cruellest and most ignominious form was near, continue to teach undisturbed. In this very fact we have evidence that Christ was what He claims to be, the Son of God.

I. God's Vineyard.—Jesus spake to the people. The spiritual rulers and guides of the people had definitely rejected Him. They were in no condition to listen to Christ's words. Their souls were filled with hatred to Him. To the end the common people heard him gladly. He spoke on this the last day of His free ministry in parables. These all could easily understand. His parables were readily understood by friend and foe. "A certain man planted a vineyard." This represents God as creator and owner of all things. The soil and climate of Palestine is peculiarly suited to grape-culture. It has been described as a land of vineyards. The fitness of the imagery used in the parable is at once apparent. The kingdom of God in Old Testament times was frequently described as a vineyard. Jesus employs the same description here. The owner of the vineyard first equips it completely and then lets it out to husbandmen to cultivate and take care of it. The husbandmen in the parable represent the Jewish rulers and also the Jewish nation. To them special trusts and privileges for the advancement of the kingdom of God were committed. The owner of the vineyard goes abroad leaving it in charge of the husbandmen. All that was needed for the faithful discharge of their duties had been provided, and they were left free but with a deep sense of responsibility resting on them. Each Christian nation, each Christian Church, is a vineyard that God has planted. These vineyards are now let out to husbandmen. In due season the Owner sends for the fruit of the vineyard. It was "at the season" that the lord of the vineyard sent his messenger to seek for the share of fruit that was his due. God does not exact from us more than He deems right. It is at the season when the fruit should ripen that He sends. If we fail in profiting by the means of grace and opportunities given us the fault will be all our own. We cannot lay the blame upon God.

II. Fruit Required.—Vineyards are planted that they might bear fruit. They are protected that the fruits may be had for the rightful owners. In the parable the owner sent a servant to the husbandmen to receive from them of the fruit of the vineyard. God sent His servants to Israel again and again. Every prophet and every righteous man that declared and did God's will was His servant and sought fruit for God. The servant was not only ungraciously received. He was beaten and sent away empty. It is a dangerous thing to ill treat God's messengers whom in love He sends us. The owner of the vineyard is patient, notwithstanding the folly and injustice of the husbandmen. He does not immediately punish them. He gives them another opportunity, sending another servant on the same errand He had sent the first. These wicked husbandmen are only the more hardened. This second servant was also cruelly beaten and it is added, he was treated shamefully and sent away empty. Even yet the patience and forbearing love of the lord of the vineyard is not exhausted. He sends a third messenger, who is still more cruelly dealt with. He was wounded and thrown out of the vineyard. This had been the treatment meted out to God's messengers to the Jewish nation. Still the lord of the vineyard affords the husbandmen one more opportunity. He is unwilling to leave them to their folly. He says "What shall I do?" He determines to send yet another messenger, one higher and more precious in his sight than any of those previously sent. He sends his beloved son, whom he expects they will reverence. This strikingly illustrates God's love to sinners and His long forbearance with them. He has a right to expect that His beloved Son should be cordially received. So great was their blindness, so hardened were their hearts that they could not see the owner's forbearance, or listen to his final message sent by his own beloved son. So did the Jews treat the well-beloved Son of God. The words descriptive of the rejection of the owner's last messenger were prophetic of the rejection of the Messiah.

III. The Beloved Son Rejected.—The husbandmen's measure of wickedness was full. All that could be done for them had been done and they had spurned every opportunity offered them. Nothing was now left for them but punishment. It involved their own destruction and the giving of the vineyard to others. The people who heard the parable were deeply interested. They understood it fully and some of them vividly realizing the awful nature of the doom pronounced cried out "God forbid!" These prophetic words were literally fulfilled. The Jewish nation was overthrown with swift and terrible destruction by the Romans, and the spiritual privileges and purposes of that nation were transferred to others. The Christian Church was henceforth to be the Kingdom of God. After completing the parable, Jesus beheld them, looked intently on the people, and quoted from the Messianic Psalm cxviii. 23, 24, applying to Himself the rejection of the corner-stone by the builders, which nevertheless became the head of the corner. Those that fall upon that stone are they who stumble at the offence of the cross, they fail to recognize Christ crucified as the Saviour. Those on whom the stone falls with destructive force are they who deliberately reject Jesus. The words of Christ received fulfilment then in the case of the chief priests and scribes. They were exasperated and were eager to seize Him then. The only restraint they felt was the friendship of the people for Jesus. They had already determined to put Him to death. They had long desired to do so. Yet they were held in check. Jesus could not be touched till His hour had come. The fear of men could act as a restraining motive on those who had cast every other fear away. None who feared God could have cherished such murderous intentions in their hearts. There hatred of Jesus shows how depraved wicked men can become.

PRACTICAL SUGGESTIONS.

God has conferred great privileges on us. He has placed us in His vineyard and left us in charge. He has given us blessed opportunities, and placed us under great responsibilities.

He expects fruit from His vineyard and at the proper season He will send His messengers for it. Let us be careful how we treat God's messengers.

God has sent to us His beloved Son, expecting that we will reverence, hear, obey and believe on Him. "See that ye refuse not Him that speaketh from heaven."

The rejection of Jesus Christ as a Saviour brings destruction. There is no Saviour but Jesus.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 24th, 1890.

A Sabbath School Service for Children's Day

ARRANGED BY THE REV. JOHN McEWEN.

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

This form of Service for Children's Day has been carefully prepared; will be found most interesting, and will not fail to be useful to the "lambs of the flock." The words of the hymns are accompanied with the music; and the programme is neatly printed in four-page form, making it very convenient for handling by the children. Schools should order at once, so that we may be able to form some idea of the number of copies likely to be required. Price per 100, 65 Cents.

PRESBYTERIAN PRINTING AND PUBLISHING CO.,

5 JORDAN STREET, TORONTO.

THERE will be much discussion in Ontario for a few days on the nature and value of circumstantial evidence. The question is not, as many suppose: Are the circumstances consistent with the prisoner's guilt? The proper question is: Are the circumstances *inconsistent with his innocence*? There is a world of difference between these questions.

METHODISM seems to be largely represented on the Ontario secular press. No less than seven newspaper men—with one exception from Western Ontario—have seats in the General Conference. There must be a number more from other parts of the country and a good many at home who have not been promoted to the supreme court. Nobody but a fool will say that having so many journals manned by Methodists is not a source of strength to Methodism. It is often a great advantage to be able to reach the public ear through a friendly medium.

DISGUISE the fact as we may, the press is doing a large part of the work heretofore done by the human voice. Had the Federation question not been thoroughly threshed out in the newspapers, the General Conference would have taken two weeks to settle it instead of five or ten minutes. There was nothing new to be said on the question, and the Conference had too much good sense to spend time in going over the old ground. As Dr. Douglas remarked, not a vote would have been changed by a month's debate. There is one distinct advantage in this modern method of handling burning questions. The steam is pretty well blown off before the court meets. Had all the heat that escaped through the newspapers been condensed in the human breast until Conference met, the explosions would have shaken Canadian Methodism, and might have lasted until Christmas.

THERE is a fine joke about the following alleged stanza of "Lead kindly Light." The *Catholic Review* prints it, thinks it is very appropriate, and adds that the "sectarian houses" never published it:—

Meanwhile along the narrow, rugged path
Thyself hast trod,
Lead, Saviour, lead me home in childish faith,
Home to my God,
To rest forever after earthly strife
In the calm light of everlasting life.

Every Thursday points out that this stanza was written by the Rev. E. H. Bickeasteth, and that Cardinal Newman vigorously protested against adding it to his inimitable hymn. The *Christian-at-Work* would like to know if the *Catholic Review* will now withdraw its endorsement. Perhaps the *Review* will say that the foregoing is the fourth stanza Newman would have written if he had written any at all.

HIS HONOUR JUDGE DEAN is one of the few lay members of the General Conference who take any part in the debates but he is a host in himself. In fact his short, pointed speeches are so good that they might be allowed to pass for the utterances of a dozen members. The other day

his honour felt moved to say that there are schemers in the ministry as well as elsewhere. The brethren did not deny the soft impeachment. The judge might have added that one selfish, unscrupulous schemer does more harm to the ministerial profession than can be atoned for by the self-denying labours of a dozen hard-working ministers. One schemer who thinks he is very clever but is not able to cover up his tracks can do more to keep people from contributing to funds of the church in which ministers are specially interested than a dozen ministers can do in the way of raising funds. The worst foe of the ministerial profession is the scheming worldly minister.

AS we go to press the great criminal trial at Woodstock is proceeding. Judge, jury, counsel and all concerned are no doubt aware that the eyes of the Empire are upon them. For reasons with which the public are familiar the case excites more interest in England than any trial that ever took place in this colony. Every patriotic Canadian wishes that the proceedings may be conducted in such a manner as to challenge the admiration of imperial jurists. That all concerned wish to do justice no one has any doubt, but substantial justice may be done in a very undignified and bungling manner. Justice ultimately triumphed in the trial of the Chicago anarchists and in the trial of Guiteau, but the proceedings in both cases did not reflect lustre upon American jurisprudence. We are a young and democratic people, but we venture to hope that this great trial will be conducted with an amount of learning, ability and dignity that will be a credit to the Province of Ontario. Meantime British justice requires that the prisoner be held innocent until his guilt is shown beyond reasonable doubt.

WHEN will the people and press of Ontario give up the silly habit of speaking about Christian Churches being represented on the Bench and in the Cabinet? If a judge or Cabinet minister does his duty faithfully and ably, whose business is it what denomination he belongs to? Just now we are told that two newly-appointed Ontario Ministers are Baptists, and that the Methodists have no representative in the Mowat Government. Well, what of it? Methodism will go on and flourish just as well as if all the Cabinet Ministers were Methodists, and the Baptists won't dip an additional man because Messrs. Dryden and Harcourt are Honourables. Churches are not built up in this country by political influence. The church that has or used to have the largest number of so-called representatives in public life has less spiritual influence than any other in the Province. We can easily understand why the churches in a country that has a state church should be anxious to have as many of its members as possible in influential positions, but in a country like Ontario, where none are established or endowed, what difference does it make? Is it Christian, is it even manly, to speak of the Christian Church as if its success depended on success in politics? There is a mean flunkeyism in boasting that "we" have now so many men in prominent places. Does God's work depend on the number of men a church can send to Parliament?

THE gospel of peace had a distinct triumph in Montreal the other day when the General Conference of the Methodist Church settled the Federation question by a silent vote. This happy result was largely due to the exertions of Dr. Douglas. Never did the "old man eloquent" of the Methodist Church appear to better advantage than when he made a pathetic appeal to the brethren to settle their difference quietly and not make a sorry spectacle of themselves before the Roman Catholics and High Anglicans. The venerable doctor certainly secured the blessing that comes to the peace-makers. The leaders on both sides also deserve credit for the course they pursued. Some of them—notably Dr. Dewar—thought they had personal grievances which the Conference should redress, but they were willing for the sake of Methodism and the Gospel to remain silent. Methodists have always been noted for loyalty to their Church and for that practical wisdom which does the best thing under the circumstances. This last exhibition of loyalty and wisdom will give them much additional influence in the country, and they have a good deal already. What would a fortnight's debate have done? It would have made scars that might have lasted for a generation; it would have thrown firebrands into every circuit in Ontario, and when over the vote would have been just what it was.

THE METHODIST CONFERENCE.

THE union of the various branches of the Presbyterian Churches in Canada in 1875, and the consolidation of the Methodist Churches a little later have shown that within certain limits corporate union has been most advantageous, having wrought satisfactorily and without friction. It may be that the hopes of the most sanguine promoters of the movements that led to union in these churches have not been completely fulfilled, but it is certain that the apprehensions of those who were reluctant to go forward have long since been dispelled. Were a motion made in either the Presbyterian Assembly or the Methodist Conference for a dissolution of the union, and that each component part should resume its former condition, it is safe to say that such a motion would, if not laughed out of court, be listened to with impatience and voted down with a significant unanimity.

Fortunately in both the Presbyterian and Methodist Churches since their respective unions there has been no keen contentions involving approach to the lines of cleavage. In both there is the fullest freedom of debate and ample play of individuality. The fear of arousing old prejudices and ruthlessly disturbing old associations and rousing bygone memories is absent and no one could conjure with the old sectarian spirit were he foolish enough to try. The Methodist Church has come triumphantly out of an ordeal that has in a measure put the united Church to somewhat of a test. Whether Victoria University should be removed from Cobourg and enter the Ontario federation of colleges is a question that has been debated with the keenest intensity for the last four years. At the last meeting of the General Conference in Toronto the question was answered in the affirmative by a decided majority. With that decision a number who voted nay were very much dissatisfied, keeping up a persistent agitation for the purpose of annulling the resolution that was carried. Every possible technicality was taken advantage of and the strong arm of the law invoked for the purpose of restraining those who in good faith and in a spirit of loyalty accepted the decision come to by the majority from carrying out that decision. The question has received a definite settlement by the Conference now sitting in Montreal. The manner in which it has been reached is in the highest degree creditable to the wisdom and Christian spirit of the members composing the conference. To the venerable and eloquent Dr. Douglas a high indeed of praise is generally as it is justly awarded. Realizing as he did the responsibility resting upon the Conference, and being free from complication, not having been a partisan on either side, and enjoying as he does the entire confidence of the Church, he proposed a motion carefully drawn which disposed of what has been a burning question by reaffirming the previous decision, thus settling the matter definitely. In proposing his motion Dr. Douglas took the somewhat unusual course of suggesting that it be voted on without debate. He affirmed that no amount of discussion would alter a single vote, since the members were fully conversant with all the facts, having taken a lively interest in the question through all its phases and had their minds fully made up. This might seem at first sight a great hardship in the case of those who had come fully prepared to take part in one of the principal and most interesting debates of the present Conference. Several indicated their preference for full discussion but it is evident that the majority coincided with the view presented by Dr. Douglas. At all events his suggestion was acted upon, and a decisive majority voted for the motion, reaffirming the decision of the former General Conference, thus finally disposing of a matter that had occasioned much contention and which, had it been prolonged, would have created bitterness and led to animosities destructive of fraternal good feeling. Happily this is now averted, and judging from the manly and generous way in which the chief opponents of federation accepted the decision of the Conference, a sense of relief and gratitude will prevail throughout the Church now that this root of bitterness has been removed. Of the wisdom of the step taken there can be no doubt. Victoria will enter on a grander career of usefulness and prosperity than it has yet experienced.

Other questions having a direct bearing on Methodist discipline as well as of general interest have come before the Conference. The case of the Oka Indians has been taken up with spirit and though at the present writing not yet finally disposed of, it is plain from the general tenor of the remarks made, the Conference will give no uncertain sound on the high-handed measures that have been employed to secure the exile of the Protestant

Indians of Oka. Being connected with the Methodist Church these Indians have the first claim to the care and consideration of the Supreme Court of the Church to which they belong. If the Conference resolutely pleads the cause of this people who have been despoiled and whom it is now proposed to dispossess they will be supported by all Protestant denominations and by every fair-minded Roman Catholic. The day has surely gone by in Canada when even the humble and helpless can be persecuted for conscience sake. No one pretends to believe that the Oka Indians, had they remained in connection with the Roman Catholic Church, would have been molested.

The feeling in favour of extending the term of the ministry in one charge seems to be gaining strength and the proposal for the change was supported by strong arguments. It failed, however, to carry, but it is likely to come up again. One thing in connection with its consideration is worth noting. A respected layman in the course of his remarks referred to the existence of wirepulling on the part of some for the purpose of securing appointments to the more desirable fields. The gentleman referred to was afraid that the proposed change would not lessen but might aggravate this evil. If there is any foundation for the belief that such methods for obtaining appointments are practised, it is high time to adopt means for the effectual checking of a mode of action that cannot but act injuriously on ministerial character, and lessen in a marked degree the esteem and confidence of Christian people in the uprightness and honourable dealing of the ministry. In this respect the ministers of all churches must have clean hands if they wish to retain their ministerial usefulness.

On moral and social questions the Conference has pronounced with the vigour and directness characteristic of Methodism. On the temperance question there has been no retrogression, rather a determination to advance vigorously in the direction of prohibition. There was an effort made to make the use of tobacco an ecclesiastical offence; no one quoted Spencer's sonnet beginning, "Hail, divine tobacco," or even Ralph Erskine's "Thus think and smoke tobacco." The habit was denounced in most vigorous terms even by those who were not prepared to go as far as others in the matter of ecclesiastical legislation. On the advice of leading men in the Conference a resolution condemning the use of the weed and earnestly counselling its discontinuance was adopted.

The letter of Dr. Laing, Moderator of the General Assembly, expressing regret for his absence was a model. It expressed in briefest form the fraternal courtesies pertinent to the occasion, and evoked evidences of the hearty good feeling existing between the two bodies. Long may that continue. And it is within the lines of sober truth to say that there is a desire for closer fellowship and co-operation in all forms of Christian work on the part of both Churches that exercise so great an influence on the spiritual and moral life of the Canadian people.

THE AFRICAN SLAVE TRADE.

ALL great evils die hard. They become imbedded in the social fabric, and it takes long for the popular mind to awaken to the perception that they are evils and that they must be dislodged. All moral reforms have to go through well-defined stages before they reach their triumph. People must first be convinced that reform is necessary. Many have no doubt that certain moral and social reforms are highly desirable and ought to be achieved, but they have only a languid interest in seeing their accomplishment. To lift this dead weight of indifference is often the hardest work that even philanthropists of the most earnest type have to encounter. Then there are many who have a direct interest in the gains that great evils are the means of bringing. Those who cannot defend social wrongs on moral grounds fall back on the last line of defence and plead vested rights as a reason for leaving abuses undisturbed. In the end that entrenchment also is carried, and then all are disposed to claim a direct share in bringing about the reforms whose first advocates were branded as impracticable cranks.

But moral victories once achieved must be maintained. Human nature under the most favourable conditions is inclined to lapse. The house that is swept and garnished may become the resting-place of spirits more wicked than those ejected. Recent events in connection with the slave trade in the South Sea Islands and on the African Continent prove that "the sum of all the villainies," human slavery, is far from being a thing of the past. When

emancipation was effected by Great Britain in 1834 it was thought that it would soon be ended everywhere. It lingered in the United States till the famous proclamation of Abraham Lincoln wiped out the stain that disfigured their history till 1863. The slave trade in the United States led to the most gigantic civil war of modern times, but the end was gained. Slavery was washed out in blood. Yet after all efforts at the suppression of the African slave trade, it is remarkable that it is being extended by indefatigable Arabs who are lacking in the ordinary feelings of humanity. As is invariably the case wherever slavery exists, the most revolting cruelties are perpetrated on the wretched victims of this accursed traffic. The benevolent members of the Brussels Conference have met, deliberated, formulated resolutions condemning slavery, and have departed much satisfied with their labours, but the slave hunters are as numerous and ferocious as ever.

The startling news of last week from Zanzibar that a proclamation permitting the prosecution of the slave trade in the African territory under German control has raised quite a commotion. The excitement occasioned by the publication of the statement is in itself a healthy sign. It is far more hopeful than if it had been received with unconcern. Had the matter been unnoticed it is in every way probable that the slave trade would have obtained a fresh impetus from the apathy of the Christian nations that desire the extension of human freedom. While the relations between the British and German nations have of late been of an amicable character, brought about by visits of courtesy on the part of the imperial and royal families, and recent diplomatic negotiations, British manhood has spoken out in unmistakable terms regarding this unlooked-for encouragement of slavery under German influence. The strong moral sentiment of Great Britain will sustain the Government in making the most energetic protests against what is roundly denounced as an outrage.

From Germany within the past few days denials have come that such proclamation has been issued, but these denials are far from being graciously received. A military gentleman has been despatched to Bagamoyo to make enquiries as to the real state of affairs there, and has hastened to telegraph a general denial, which, like all other statements of the kind, has been received with incredulity. This is accounted for by the tone of the German press, which, while disputing the accuracy of despatches that announced the proclamation, use extenuating expressions, as for instance: "Determined as it has hitherto been to relentlessly oppose slave-hunting and professional trading in slaves, the German Government reserves to itself the choice of the proper moment to further restrict slavery." It is stated that the report of the proclamation will likely be traced to the Arab dealers, who, if the denials are credible, thought they could force the hand of the German authorities who thus would be led to give their sanction to the slave trade. At all events the affair has shown that the friends of humanity are on the alert. It will only strengthen the determination to use every legitimate effort to suppress a traffic that is an outrage on human nature and in direct defiance of the Gospel law of love.

Another instance of the persistence of the slave-traffickers occurred in South Africa last week. It is stated that a Portuguese steamer on its way from Mozambique loaded with a cargo of kidnapped natives put into Cape Town. Efforts were made to detain the vessel, but the tribunal decided that it was powerless to interfere. In the meantime fourteen of the unhappy victims made their escape. Here again the do-nothing policy of the court came in, but this time it operated in favour of the escaped slaves. It declined to exercise its authority for the recapture of the runaways. A leading London paper urges that the British Government should remonstrate with the Cape Town authorities for their remissness, and enforce the measures for the suppression of slavery. From these and many other recent instances it is evident that those interested in this vile traffic are determined to carry on and extend, if possible, the abominable trade in the helpless natives of Africa. The friends of the Gospel, all interested in Christian missions must, if the work they love be not hindered, earnestly seek the entire suppression of slavery. In this, as in other things, eternal vigilance is the price of liberty. How can it be expected that the Gospel can gain acceptance with the native races if Christian nations export rum and rifles for their destruction, and stand tamely by while humanity is outraged in the stealing, buying and selling of the weaker tribes. Slavery is doomed, but all who connive at it incur guilt and condemnation.

Books and Magazines.

BOOK NEWS. (Philadelphia: John Wannamaker.)—Many busy people with literary tasks have little time to read the books they would like to read. One method of compensation is to read about the books that are constantly making their appearance. *Book News* every month gives much interesting information concerning the doings in the literary world.

FROM Mr. A. G. Watson, of the Willard Tract Depot, we have received copies of three of "Pansy's" admirable stories. They appear in neat and attractive form, and are offered at a price that brings them within the reach of all. Their wide circulation will do good and convey pleasure to all into whose hands they may come. The stories are "Links in Rebecca's Life," "Christie's Endeavour," and "Mrs. Solomon Smith Looking On."

MESSRS. HOUGHTON, MIFFLIN & Co., of Boston, announce for publication this month "A New and Complete Issue of the Works of James Russell Lowell, in their Riverside Edition." They also announce a limited issue of a Large Paper Edition of Mr. Lowell's complete works. Among other works announced by this firm may be mentioned "Economic and Social History of New England, 1620-1780," by William B. Weedon; "The Gentleman's Magazine Library, Vol. 10," "Architectural Antiquities," a popular edition in one volume of Ralph Waldo Emerson's "Nature," "Lectures and Addresses," and "Representative Men."

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—F. Marion Crawford opens the September number with a most interesting historical paper on "Philippine Welsch," which is copiously illustrated. The Hon. Maudé Stanley discusses the servant question and Mr. Woodall, M.P., tells about "Potters in Rhineland." Other papers in this attractive issue are "Overland from India," "A Glimpse of Osterly Park," "Education and Working Men," "The Beefsteak Room at the Lyceum," and "Identification of Criminals in France." William Morris' story "Glittering Plains" is completed. The present number completes the seventh volume of this excellent magazine.

THE WEED. By James Brand, D.D., pastor of First Congregational Church, Oberlin, Ohio. (Chicago: Advance Publishing Co.)

Dr. Brand has written a little tractate in condemnation of tobacco, in which striking facts and urgent arguments are skillfully marshalled against one of the most prevalent of the bad habits of our time. He discusses the causes of the rapid spread of the tobacco habit, gives some curious instances of legal and moral efforts for its restriction, and details the physical, social, financial and moral effects of the use of the weed. The proposition he establishes is "that the tobacco habit as it is to-day is physically, socially, financially, mentally and morally, a hurtful, dangerous, and degrading vice."

ONE of the important features of the coming volume of the *Century Magazine* will be a series of papers on "Tibet," written by a well qualified and adventurous American traveller, Mr. W. Woodville Rockhill, formerly of the American Diplomatic Service, who has recently returned from a long and perilous journey through the unknown heart of Asia. For seven hundred miles he passed through a country where no white man had ever set foot, journeying, of course, in disguise. It is only within the last few years that the Chinese have been able to plant themselves in the country he travelled through, so hostile have the natives always shown themselves. It is said that in Tibet nearly every crime is punished by the imposition of a fine, and that murder is by no means an expensive luxury. This, of course, greatly increases the danger of travel in that remarkable land. The series will be fully illustrated.

AIMEE'S MARRIAGE. By P. H. C. (Philadelphia: The American Sabbath School Union.)—"I do not like to read this book, because it makes me so angry," said a lady; but you may be sure she did read it to the end. Why were her angry feelings excited? Because she saw Aimee persecuted, made miserable and almost brought to death by the efforts of her Roman Catholic husband and friends to make her unite with that church. Unfortunately she had become engaged to be married before she learned that her accepted lover was an adherent of the Romish communion. When the discovery was made her mother refused to consent to the marriage; but the objections were finally waived, with the understanding that the Protestant girl was to be left entirely free in the exercise of her religious faith. However, such pledges have been made and broken so often that the reader need not be surprised to find that the promises made to Aimee were persistently violated when she was brought into a Catholic household. Most strenuous attempts were made to keep her from superintending the education of her children, in order that they might not imbibe Protestant sentiments. What crafty and unscrupulous people hide their trickery under the guise of religion! But the reader will find all this out, and we will not spoil the interest by anticipating the end. The book will make its mark.

RUDOLPH OF ROSENFELDT; or, The Leaven of the Reformation. A Story of the Times of William the Silent. By John W. Spear. (Philadelphia: The American Sunday School Union.)—This is a historical story. It opens in October, 1566. Philip II. was king of Spain, then one of the mightiest realms on the earth. The dark ages, so called, had passed, but certainly that period was dark enough. The great Protestant Reformation was working like leaven: It was felt throughout every Roman Catholic country. The Romish Church, allied with the civil power, was using every means of craft and cruelty to suppress the Reformation. People who embraced reformed principles did it at the cost of fortune, liberty and even life. It was a short step from the Inquisition to the place of death. Women were walled up alive and left to perish, families were severed, parents were turned against children and children against parents. The power of the Romish Church, open and secret, extended everywhere. Those who uttered even the slightest criticism upon the doings of the Church were liable to severe punishment. Rudolph, the son of a titled family, became a Protestant. Catholic emissaries were bent on making him recant or die. He was taken from his own father's castle to suffer torture, which he escaped only by the intervention of a monk who was not what he seemed. He was separated from his betrothed and the engagement declared void. Thrilling adventures keep the reader upon the alert, and there is a mystery which comes into the story early, and is not solved until the close. There are readers who may catch the spirit of former times better from a historical story than from actual history.

Choice Literature.

JANET.

A SEPTEMBER DAY.

BY MRS. L. B. WALFORD.

There can e a Jay
As still as Heaven "

"So Janet is not to go, is she not?" said Sir Thomas Greythorpe, knitting a pair of bushy eyebrows. "Well, I don't suppose she will much mind, and certainly it lessens the expense. The way the money flies in these parts is positively diabolical. It's pay me here and pay me there, till I am afraid of taking so much as a walk along the shore, or setting foot on the deck of a steamboat to see a friend off! Heigho! The Highlands may be all very fine in August and September, but they make a desperate hole in one's pocket—that's what I know. As for this Staffa and Iona business, we might have left it alone, I thought. We could have put it on the weather or something" but here the speaker, who was sitting in a front room of one of the great hotels at Oban, cast his eye up the Sound of Kerrara, and then round upon the island of Lismore, and beheld on either side nothing but a stretch of glorious blue water and sunlit promontories, while overhead there was an absolutely cloudless sky, and Sir Thomas felt that a feint of "putting it on the weather" would hardly take in the veriest babe. "All the same, it's a nuisance," he muttered.

"We could not be here and not go," said his wife.

"Humph! I don't see that; we have been to a lot of places; I don't see that it would signify if only we had a decent excuse."

But we have really no excuse, and Isabella has set her heart upon it. She has been talking with young Stronachan, and he has set her on. He says Fingal's Cave is the one thing in Scotland to see. I fancy we should feel rather foolish if we were to go back to Worcestershire without seeing it, when we should have been so near."

"Well, it is an expensive trip, I warn you. You, and I, and Isabella"—reckoning on his fingers—"then there's Florry—what about her? Is she to go, or to stay with Janet?"

"Oh, she can go," said Lady Greythorpe, indifferently. "She pays for herself, so it makes no matter. And Janet can look after her aunt while we are away."

"It is rather hard upon Janet, tho'," and Sir Thomas face softened as he turned and looked at his youngest daughter. "Eh, Janet? I dare say you would like to go as well as the rest of us."

"Nonsense!" interrupted Janet's mother, with some asperity. "Janet knows she cannot have everything; and it was a very great treat indeed for her to come to Scotland at all. Considering that we had all the trouble for it is a trouble, if nothing else—of bringing your sister and her girl with us, and having to engage their rooms as well as our own on ahead wherever we go, Janet may think herself exceedingly well off to be here at all; and if she cannot spend a happy day on this delightful shore or I dare say your aunt will take you for a drive along the Gallinach road, and you can look out for our steamboat coming home," turning to her daughter likewise—"why—what—what in the world, child what do you mean—what is this about!" exclaimed she the next moment. "What! Crying? Oh, for shame, Janet! You must indeed be spoiled by all the pleasure you have had, if it makes you behave like this. Oh, dear me, this is disgraceful! Really—I—I"—turning over the books on the table in obvious discomfiture, while her husband again wheeled round his chair to the window as though to gaze upon a pleasanter prospect than was afforded by the room within.

Poor Janet! She had listened to the above discussion from the first with a swelling heart. So much depended upon it.

The proposition of leaving her out of the party being formed for the next day's excursion had only just been made when she entered the room wherein her parents sat, and the first words that fell upon her ear were those with which our little story opens.

Instantly she had realized that they fixed her doom. Once her father was started on the track of his special grievance for the moment, namely, the dearness of Scotch hotels and the exorbitant charges demanded for every species of transit during the Highland "season," he was ready to make all considerations give way, if by any means he might save something out of the fire.

She had understood that he had been startled by the amount to which a short trip—a trip, nevertheless, which had been one of the principal projected items of the Scotch tour—would run up; and a cold thrill had shot through her veins lest it should be abandoned in consequence. This would have been dreadful enough.

To behold with her own young enthusiastic eyes the great pillars of the famous Fingal's Cave, to tread the sacred shores of holy Iona, and gather a flower or a weed from the graves of the Scottish kings, who rest beneath the shade of its ruined cathedral, had been Janet's dream ever since the whole expedition was arranged.

Janet was half Scotch by blood, more than half by every other mode of reckoning.

Ever since she had spent a summer, at an early and impressionable age, with her maternal relatives at their West Highland home, she had enshrined the country, the people, the language, together with every tradition and association, in her heart of hearts.

That her own name was a Highland girl's name was delightful. That she might if she chose wear tartan—her mother's Campbell tartan—was insisted upon.

That no place was like the Campbells' place, and no people like the Campbells themselves, was a part of her creed; and to have called the young head of the house anything but "Stronachan"—he being Campbell of Stronachan, and, of course, styled only by the latter name in his native place—would have been impossible.

Lady Greythorpe had no objection to all of this. For her own part she was not enthusiastic; but if Janet chose to remember that her mother had a pedigree, and to break out into extravagant descriptions of her mother's native place, well and good. Janet was a foolish girl; but there was no harm in this particular folly.

Isabella was her mother's child, however. Isabella cared

a thousand times more for riding in the Row on a bright May day, for dancing in great London drawing-rooms, and shopping in London shops, than for all the purple moors and rocky fells of bold Argyle.

Stronachan itself she liked well enough. It was a comfortable old place, snugly situated, and not too far out of the way.

As for Stronachan, the man?

"I really think Isabella might do worse, my dear!" There had been a little confidence between the parents a few weeks before, and perhaps it may not be too much to say that the confidence had partly brought about the trip which followed.

"He is a fine, handsome fellow," proceeded Lady Greythorpe, "and he certainly is very attentive. This has been Bella's third season;" and she paused suggestively.

"You told me she was such a beauty she was sure to marry at once," Sir Thomas had retorted. "You would never have let me in for all those expensive London seasons but for that."

"You know very well she might have married had she chosen."

"Humph! That affair: That was a very poor do. Surely she can do better."

"Precisely what I say. Let us take her to Scotland and see what comes to it."

Accordingly to Scotland the Greythorpes, accompanied also by Sir Thomas' brother's widow and her only daughter, had betaken themselves, and so far all had gone well.

They had, on the plea of the weather—which on some occasions had been accommodating—cut short divers rounds and troublesome *detours*, and had arrived at Oban, which was to be their headquarters, after only a week or two frittered away, according to Sir Thomas, on the tops of coaches and steamboats. At Oban young Stronachan had made his appearance, and henceforth the whole scene had changed its aspect for one member of the party.

That member was only insignificant Janet—Janet, the school-girl—Janet, who had been tacked on at the last moment because no one knew what else to do with her, and because scarlatina had broken out at the house to which she ought to have been sent for her holidays.

Janet had lain awake all night from bliss, when the change in her programme had first been announced.

She had been so happy, so gleeful, so perfectly content with everything, and agreeable to everything, throughout the tour hitherto, that it was with some reason that her mother now contended she must have been spoiled by pleasure when she could allow a single deprivation to bring tears to her eyes.

Lady Greythorpe did not understand that the tears were compounded of various ingredients.

First of all, there was the keen disappointment of not seeing the great sight of the Hebrides, of not realizing for herself the majesty and the grandeur of the scene with whose outlines she was so familiar—for a little engraving, presented in her childhood by the very boy cousin who was now again to the front, was one of Janet's most treasured possessions.

Secondly, there was the bitterness of finding that she alone was to be left out of the project; that the project was not to be given up, as she had first dreaded; but that while all the rest (with one exception) were to start by the early boat—and oh, how infinitely less they cared about it than she did!—she only was to remain behind.

And, thirdly—but we will not pry into the third and deepest trouble of all. Enough that over the prospect of a merry day there had of late been cast a new and unforeseen glamour. That the early start, the sail, the traversing of sparkling water, the gazing upon mountain sides and ocean cliffs, the plunging into echoing cavities and scaling bold ascents, the embarking, the disembarking—every event and circumstance of the long September day, in short—had been dwelt upon in visions of the night, and traced out with a pen dipped in sunbeams.

The very night before, Stronachan had been prognosticating a rare day, and had added something besides which had not been for the ear of everybody.

"We'll go and sit on the gangway, Janet," he had murmured, lying on the heather by her side. "I know the captain of the Staffa boat, and he will let me go where other people may not. It will be glorious. We are in for a spell of this dead calm weather. It comes in September sometimes," he had added aloud. The reader may guess at what particular point in the above the young laird had lifted his face and spoken, for the benefit of all.

"What was he saying?" enquired lady Greythorpe of her eldest daughter, aside.

"Only something about the weather," replied Isabella indifferently.

This had taken place while all the party were seated on one of the heathery heights above the bay, during which encampment young Stronachan had demanded the carrying out of the proposed Staffa and Iona expedition, and had been responded to with seeming alacrity and cheerfulness.

"I suppose you go with us?" his aunt had merely added, as an apparent afterthought.

"Oh, of course," the young man had rejoined; and then he had turned to draw Janet's attention to the double peak of Ben Cruachan, darkly purple against the clear heavens beyond, and had looked upon the affair as settled. He had been fishing with some friends during the whole of the next day, the day on which Janet, coming into the hotel sitting-room, found her father and mother holding their discussion, and, as he was not to return until late, she knew that he would never hear of her sentence until it had been actually carried into effect. He was to meet the rest of the party on board the boat in the morning.

Would not he be disappointed as she was!

Yet not a word could Janet say.

"Yes, it is an excellent plan," assented Mrs. Greythorpe, the semi-invalid, who had always to do less than other people could, and who, truth to tell, had had a good many solitary days of late. "Janet dislikes the sea."

"Oh, I don't," irrepressibly burst from Janet.

"Then I suppose there is some other reason. But we shall be very comfortable together at home. We can hire an open carriage and drive up the Sound of Kerrara, and watch for the boat on its return."

"Just what I said," observed her sister-in-law. "We shall be wending our way down the sound some time between six and seven o'clock. I understand that to-morrow the steamboat makes the circuit in that manner. We go by the Sound

of Mull and return by the Sound of Kerrara. To-day, you see, she is coming back the other way. Stronachan says there is only the one route, but on alternate days the steamboat takes it differently. It is a very long excursion, but I dare say we shall enjoy it. Florry goes, I suppose?"

"Oh, dear me, I should know it, if Florry did not," replied Mrs. Greythorpe, laughing. "Florry always likes to go everywhere. But Janet is a good girl to stay behind."

It was too much! No hope from any quarter! And Stronachan out of the way!

Janet's lips quivered, her chin shook, and she was only just able to get to the other side of the parlour door, and anon to gain the seclusion of her own little room on the landing above, ere the torrent which had been pent up before, was let loose in floods over her cheeks.

Long and loud she sobbed passionately.

Oh, how cruel, how cruel it was!

Her day—it was to have been her day—to be thus foully dealt with! Her summer night dream to be thus rudely shattered!

She took out the little tuft of heatherbell wherewith her cousin had endowed her, and wept over it. She wetted through her pocket-handkerchief; and then, afraid of tell-tale flushes, leaned through the open casement, and strove to cool her burning eyelids.

It seemed to her as if everybody must divine why she so greatly longed to go on the morrow, why she so beat against the bars that held her back from the morrow's happiness.

It should have been such a happy day. She would have worn her pretty tweed dress and close-fitting hat—Stronachan had told her what to wear—and she had meant to make sure that she had on her neatest of lace boots, with a view to the stepping ashore and afloat, and her prettiest of little kid gloves, with an eye to the hand which should have guided her where to sit and where to stand. Stronachan had laughed at her enthusiasm; had vowed he would manoeuvre for her to be left behind on the lonely isle; had threatened dangers and hardships. She had laughed at him back.

What did he know? What right had he to talk?

"I do think Janet should not be allowed to usurp Stronachan as she does," Isabella had remarked with more asperity in her voice than was usual with her, after one of these passages of arms.

She had tried to "usurp" Stronachan more or less herself and had hardly succeeded. She had forecast terrors, difficulties, contingencies; and he had in return, so far from carrying on the phantasmagoria, merely assured her in a brief and business-like manner that all would be right.

It was after this that she had found cause of complaint against her sister.

Janet could make Stronachan talk, whatever she said. He had always a reply, a jest, an argument, a something, which necessitated bringing his laughing eyes to bear upon the limpid orbs of his girl cousin; and if Isabella, as she sometimes did, sought to enter into the jest or the argument, it fell flat.

Nevertheless, Miss Greythorpe told herself it was not Stronachan but Janet who was to blame, and assured her cousin Florence that she really did not like to annoy her parents, or she should certainly have pointed out to them that Janet was growing much too free-and-easy in her manner toward young men.

"I suppose it is all her," Janet now wept and wailed. "I knew by her face yesterday she was up to something; and she has got Papa and Mamma to say I am not to go, because Stronachan always comes to my side when we walk out, and because he would sit by me in the boat last night."

In which conclusion the young diviner was not far wrong. Isabella had not, indeed, outwardly suggested her condemnation, but she had insinuated the idea, and that skilfully. "I really think Janet would be just as well at home," she had told her mother. "She is not a very good sailor—though she declares she is—and there is no need for her to be taken everywhere just because she is allowed to be with us in her holidays. It makes her rather forward, going about like this, don't you know?"

And Lady Greythorpe had instantly perceived to what the forwardness referred. She too had been annoyed to see her nephew linger behind when Janet had plunged into the wood after blaeberris, and finally clamour over the loose, moss-grown wall, and disappear into the woods himself. She had spoken somewhat sharply to Jane, and had not been appeased by Stronachan's offering of a bunch of berries with the bloom on.

When Janet had come down to dinner that evening with a clouster of scarlet rowans at her breast, there had been an uneasy suspicion in the mother's bosom that she had seen a sunburnt hand pluck those very rowans from a mountain ash upon their ramble; and she had noted that Bella had no floral ornament.

It was absurd to suppose that there could be anything real or tangible between the young laird and her chit of seventeen; but there might be some silly sentiment which would hinder sentiment of a more earnest and practical kind on his part.

It would be well to nip this cousinly nonsense in the bud; and the very first opportunity for nipping it fell out as has been recorded above.

It seemed to the luckless Janet that she heard every clock strike and every bell ring that broke the stillness of Oban Bay throughout the long, light summer night which followed. Several times she rose up and went to her little window. Happily she had a room to herself, for Isabella and Florence preferred each other's company; and never had this isolation been more welcome.

!To be continued.

HOW TO DO IT.

There are innumerable things that interest women, but the preservation of their own health and beauty is generally the first consideration. In the newly-introduced underwear known as the "Health" Brand, and recommended by every doctor in Canada of any prominence, will be found the great solution of the problem of how to combine luxurious ease in an article of dress with absolute safety from cold and its attendant evils. Do not read this and dismiss it without a thought, but go straight to W. A. Murray & Co.'s where these goods are for sale, and ask to see a "Health" Undervest. You will be at once convinced that it is the best article of the kind ever brought to your notice.

ARE THE MAIN DRAINS AND SEWERS OF OUR CITIES FLUSHED AS OFTEN AS THEY SHOULD BE?

We recently had the opportunity of conversing with a Sanitary Plumber of one of our largest cities regarding city drains and sewers, and knowing that gentleman to be thoroughly posted on the subject asked him the question: "Are the main drains and sewers of our large cities flushed as often as they should be?"

"Well, sir, that is a most important question, and very few of our citizens ever give the matter a thought," replied the Sanitarian.

"This ought to be a question of great import to all good citizens who are interested in the public health," we ventured to say.

"Yes," said the Sanitarian, "the health of all large cities and towns depends on a great measure upon the good working of sewers and drains, and, I must add, our authorities are not sufficiently alive to the great necessity of frequent flushings and disinfection. It is owing to this criminal negligence that so much disease prevails in large centres of population. We hear our doctors speaking of Fevers, Diphtheria, Blood poisoning and sickness generally—well, sir, it is the result of not only filthy and poisonous sewers and drains, but of ill-constructed and improper traps. The sanitary regulations of our city are fairly good, but the laws are not enforced rigidly enough."

Here is a state of things that must surprise the most careless and indifferent, and lead to serious contemplation and thought. The inhabitants of our large cities and towns, being thus assured that sanitary laws and regulations are not properly enforced, should with great care look to the safety of themselves and families. Great care should be taken of those who are not strong and robust, and of those who are predisposed to disease.

The loving wife and mother on whom so many cares devolve in the management of home and children, may be weak, languid, morose and sleepless; her brain power has been strained to such a degree that she has become a victim of melancholia. It may be that the bread-winner of the family has been overworked, and that nervousness has laid hold of him. His step is feeble and unsteady; his hand is trembling, and his whole system out of gear. Some loved son or daughter, or brother or sister may suffer from some of these ills, or it may be from Dyspepsia, Indigestion, Neuralgia or Rheumatism.

Reader, if any suffer from the ailments just mentioned, their position is a terribly dangerous one in view of the unsanitary condition of our large cities and towns. They are fit subjects for any prevailing fever and disease, as they do not possess the vitality to resist them.

You can ensure their safety and health in one way—simply by making use of Paine's Celery Compound. It is a builder of nerve, brain and body, and at the same time purifies the whole system. Sluggish and impure blood is made to course through the body, as nature intended, and the whole system of digestion is rendered easy and natural.

Paine's Celery Compound, aided by moderate exercise and frequent bathing, will give to man or woman that perfect life and vigour that no other remedy on earth can bestow. Physicians in Canada and United States prescribe it daily and recommend it to all.

JEUX-DE-MOTS.

A witty lady says:—

"That common DYES cannot DIE too soon."

"That some ladies really DIE in the attempt to DYE with worthless DYES, which give forth poisonous and deathly exhalations."

"That worthless imitation DYES are already branded by the DIE of public opinion, and must DIE ere they DYE long."

"That the DIES used in branding crude imitation package DYES, so as to have them look outwardly like the "Diamond" DYES, should be confiscated by law, so that the unwary be not deceived."

"That profit and pleasure cannot be found before DYING if your DYEING is not done with Diamond DYES."

"That Diamond DYES while DYING goes on never DIE, but always DYE so as to live in the hearts of the people."

"That Diamond DYES DIE to live; and although their consumers DIE, they DIE satisfied that what they DYED would retain colour, brightness and beauty after they DIE; thus DYEING with Diamond DYES gives consolation and sweet recollections, even when DYING."

"That seeing all these things are so; all may DYE and DIE easily, before the DIE of fate is cast which calls on them to DIE."

TOKOLOGY, a book for every woman, is so popular in America that it is hard to realize the state of things in a country that could forbid its publication and sale.

The medical council of Russia pronounced against the work, claiming that it causes distrust of the profession. It is supposed that this is only a pretext, and that it is forbidden on account of the endorsement of Tolstoi, who had it translated and wrote a strong recommendation in the preface to the Russian edition. In this country instead of physicians denouncing Tokology, very many insist upon their patients following its teachings. S. A. Porter, M.D., Coesville, Ia., writes: "Tokology should be in the possession of every married man and woman. I say this because it teaches men how to be husbands from the standpoint of true manhood, and women to be true wives and intelligent mothers."

An agent writes: "I am deluged with propositions from different firms, but only concluded to resume canvassing when Tokology was presented, as I saw in it a far-reaching mighty deliverer from the miseries incident to womanhood."

Tokology cannot be bought of dealers, but must be procured direct of the publishers or through agents, for whom no work is more popular. Price prepared, \$2.75. Address, Alice B. Stockham & Co., 161 La Salle Street, Chicago.

THE MISSIONARY WORLD.

CHILDREN OF JAPAN.

Among the Japanese, more than any other Oriental nation, are found many of the usages of a genuine "home" life—causing "father and mother" to mingle daily with their children in the various avocations and amusements of the domestic circle. There is less seclusion of the women; and all the family sit down together around a low table at meal-times. The wishes of the wife and mother are to a certain extent respected; and she is regarded as the friend and companion of her husband; while children mingle freely with their parents. Though sons are greatly preferred to daughters, the latter are not as unwelcome as in other Oriental lands; and putting a baby to death simply because she is a girl is wholly unknown among the Japanese.

The babies are round-faced, fat little squabs, with sleepy-looking, almond-shaped eyes. They live almost entirely in their large, comfortable cradles, sometimes sleeping, but generally catching at the gilded fish or butterflies suspended just above their faces, or sucking their own little fat fingers by way of variety, and presently cooing themselves to sleep. As they grow older, and begin to toddle about, girls play with dolls that have soft, sleepy eyes and fat cheeks just like their own; and boys, before they have completed their second year, begin to make and to fly kites, to spin tops, and play at battle-door and shuttlecock.

In northern Japan, where they have snow and ice, the children enjoy sliding, coasting and snow-balling; and Japanese boys take just as great delight in building snow-forts, and battering down snow-men with their miniature ordnance, as do American lads. But in Japan the "snow-man" is usually an image of Daruma, a disciple of Gaudama who, by holding himself for a great length of time in one position, lost the use of his limbs by paralysis; and so the Japanese "snow-man" has a large round body, but no legs.

Two of the greatest annual festivals of the country are designed especially for the children—the "Feast of Flags" for the boys, and the "Feast of Dolls" for the girls; and in every city there are men and women who make their own living by furnishing entertainment for the children. "The griddle-cake man" carries round a charcoal brazier, with ready-made batter, and his great iron spoon, and allows each little customer to bake his own cakes; the insect man harnesses beetles into paper carts, and makes them draw small loads of rice, for the amusement of the boys and girls; and the "candy-seller" dances and performs curious gymnastics to gratify his juvenile patrons. Taken as a whole, Japan is, *par excellence*, the children's paradise; and probably not another country in the whole world has so many toy-shops, nor half so many devices to please and entertain the young people of both sexes. Even in the smallest towns and villages there is usually a children's bazaar, gorgeous in juvenile delights. Nearly all the avenues leading to the temples are lined with objects of attraction to the little ones; and on feast days the peddlers do a thriving trade, with the children especially. There are also in Japan a great variety of amusements in which men, women, and children all unite—husband and wife, mother and baby, grandpa and the little ones partaking together.

A favourite national game is "Go"—a sort of Japanese chess or checkers, played with boxes of little round bone buttons for checks. Of this they never seem to tire—old men and little children, young men and maidens, all play "Go." Indeed, these natives of the "Sunrise Kingdom" have a most wonderful faculty of getting pleasure out of the small things of life, of smoothing over hardships with a pleasant smile, and being always contented and happy.

For a few years brothers and sisters share the same advantages of education and pleasure; but as they increase in years more attention is paid to the training of the boy, because there are possibilities in his future unknown to the household drudge. All are sent to the primary schools of the country, where they are taught reading, writing, and accounts. This is considered sufficient for the working class; but the boys and girls of the nobility and of the *Samurai*, or "two-sworded class," now enter government schools, where they are taught general literature, morals and etiquette as specialties. The empress has established a normal school for girls at Yeddo, conducted by American teachers under the patronage of her majesty. She is also projecting other such schools at important points. Japanese girls generally have good voices, and readily learn to sing with harmony and melody. Vocal and instrumental music are taught in the schools of both sexes, and in the girls' schools fancy work.

Formerly, while the schools were under the control of Buddhist priests, only male teachers were employed; but since the State has had the direction of the Bureau of Education a few thoroughly qualified ladies have been placed in charge of some departments.

In regard to dress, men, women, and children all wear a garb of the same general pattern—a sort of dressing-gown cut straight and narrow, with flowing sleeves, and confined at the waist by a girdle, which for a girl or a woman is from three to four yards long, wound several times around the waist, and tied in a panier behind. Underneath are wide Turkish trousers; and outside the "dressing-gown" the wealthy classes wear an over-jacket reaching below the knees, and embroidered with the family arms. The stockings are made of white or dark-blue cotton, with thick quilted soles, and a finger like a mitten for the big toe, so as to give place for the cord that fastens the sandal, which is always left at the door,

and worn only in the street. The sandals are of elegant lacquered work for the rich, and of wood or straw for the poor.

Men, women, and children are scrupulously neat in every particular, as well as courteous and refined in manner, and great sticklers for etiquette. I recall now one instance that I heard where this excess of etiquette resulted in a rich blessing to a whole family. A little girl by her mother's teaching became a Christian, and after telling her father of her new-found treasure she begged him not to worship at the temples any more. He excused himself at first, but when his child gave him her Testament, and asked him to read it through, he could not refuse, because it would have been impolite. So he read it, was convinced, and became an earnest Christian—"continuing to this day."

That one may have an idea of the wonderful transformation going on in Japan, put together the two following facts—the first well-authenticated history, the second transpiring in our own times, and testified of by multitudes of creditable witnesses:—

1. After the terrible persecution that occurred in Japan during the times of the Reformation in Europe, when the emperor drove out the Jesuit priests, destroyed all their churches and schools, and cruelly tortured the native converts, burning, beheading, and even crucifying thousands of Christian men, women, and children, he caused the edict to be promulgated throughout the empire: "The evil sect called Christian is strictly prohibited."

On the island of Cimabarra, over the graves of the martyred Christians, he caused to be inscribed on a great stone pillar the words: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan;" while for more than three hundred years death to the Christian was the law of Japan.

2. Now hundreds of Christians are teaching in their government schools, and the New Testament in the Japanese language is made a reading-book in the common schools of Yokohama!

Evangelical Christianity has taken firm root among the people. Christian parents are bringing up their children "in the nurture and admonition of the Lord," instead of placing idol offerings in their tiny hands and teaching them to bow down to senseless images of wood and stone; the little toddlers are gathered in Sunday schools and taught to sing sweet songs of "Jesus and His love," where they used to drone the praises of Daruma; and mission schools and churches are beginning to cover the country as golden stars gem the sky on a wintry night. May we not hope and pray that in the next generation of Japanese children no baby hands will be joined nor head bowed in the worship of idols; but the sweet words of Jesus, "the Children's Friend," be echoed by every lisping tongue: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."—*Gospel in All Lands.*

INDIA.

All missions at work among the Santals report numerous accessions and rapid development. At the present rate of progress, in a few years Santalistan will be as thoroughly Christianized as Tinnevely now is. The Norwegian Lutheran Mission has a membership of 5,272 at fourteen stations. More than 400 were baptized last year. Mr. Campbell, of the Scotch Free Church, reports very hopefully of his section of the field; he cannot provide teachers fast enough to instruct the people who are anxious to embrace the new faith. From other sections of the field similar reports are received. The time to visit India's aborigines seems to have come. The missions which have been properly equipped and efficiently maintained are able to take full advantage of this movement toward Christianity.

A great field is opening in India for female missionaries. Owing to the secluded condition in which the native women of that country are kept they can only be reached, to any considerable extent, especially in the cities and large towns by those of their own sex. Mrs. C. W. Forman, of Lahore, writes: "The women of India in the cities are not reached by the preachers of the Gospel; some have never seen one. I do hope we shall soon have ladies here in Lahore to take up the Zenana work. If we had nine or ten ladies visiting in the city they might never meet each other at their work, and yet there would be portions left untouched. Oh, indeed, we want no curtailment of the work amongst the women; it is when they are reached that a bright day will dawn for India. This call should not be unheeded. The responsibility rests upon the Church. Women in large numbers are willing and ready to leave home and kindred and enter upon this work at once if the Church will supply the means."

In March, 1888, the population of British India, including the Protectorates and Feudatories, was reckoned by the Government at 269,000,000. It is calculated that there are about 2,000,000 of Christians in India, counting Roman Catholics, Protestants and adherents of what are known as the Eastern Churches. To the Romish Church about a million adherents are assigned; to the Syrian, Armenian and Greek Churches, about 300,000; to the Church of England, 360,000; to the Presbyterian Churches, 20,000; and to other Protestant communions, 158,000. There are still 106,000,000 men and 111,000,000 women who can neither read nor write. The languages spoken are 109.

LONDON MISSIONARY SOCIETY.

In 1795 the foundations of this Society were laid in a very small and unimportant meeting in the "Castle and Falcon." In the autumn of the following year its first five ordained missionaries, with twenty-five artisans, sailed from the Thames. Now it employs nearly 200 European missionaries, maintains 1,185 native pastors and 4,319 native preachers, and ministers to a Christian community of 74,000 communicants and 316,000 adherents. The income of the Society in 1870 was only about \$25,000. It is now over \$600,000, nearly \$85,000 of which was contributed by the mission stations.

Ministers and Churches.

THE Rev. Mr. Leshman preached his farewell sermon in the New Lowell Presbyterian Church on Sunday week.

THE Rev. William Robertson, late of Waterdown, has accepted a call to the Presbyterian Church, Pashlucn.

AT a congregational meeting in West Church, Toronto, the Rev. W. A. Hunter presiding, a call was moderated to Rev. Dr. George, of Belleville.

THE Rev. W. H. W. Bayle, pastor of Knox Presbyterian Church, St. Thomas, and wife have gone to Colorado. They expect to be absent about eight months.

MR. G. D. BAYNE, B.A., pastor of the Presbyterian Church, Pembroke, has been elected Moderator of the Presbytery of Lanark and Renfrew for the next six months.

ALL correspondence regarding the supply of vacancies or mission stations in the Chatham Presbytery should be addressed to Rev. Dr. Battisby, Chatham, who is Convener.

THE Rev. Dr. King conducted divine service on Sabbath week at two points near Moose Jaw where W. Gunn, one of the students of Manitoba College, is labouring with much acceptance.

AT St. John's Church, Hamilton, of which the Hon. and Rev. R. Moreton is pastor, the Earl of Aberdeen and Dr. Bernardo took part in the services on the evening of Sabbath last.

THE Perth Star says: The Presbytery of Lanark and Renfrew will ask St. Andrew's Church, Carleton Place, to raise their pastor's salary to \$1,000. We trust the congregation will do it without being asked.

ON Sunday afternoon week the Presbyterian Church, Limehouse, was re-opened, after having been thoroughly and very attractively refitted, repainted, etc. There was a large congregation, and Rev. Mr. Drumm preached an able sermon.

THE communion of the Lord's Supper was dispensed in St. Andrew's Church, New Richmond, on September 7, when thirteen new communicants were received, all on profession of their faith, making in all forty six since Mr. McLean's settlement there a little over ten months ago.

A GLASGOW paper says: Dr. Jackson, of Galt, the popular Scottish-Canadian minister who is making his mark in Ontario, preached twice with remarkable power in Calton Church to the great delight of all his old friends in that place; and at night he officiated with equal acceptance in the Free Church at Shettleston.

THE Rev. John Leshman, late of Angus, was inducted to the pastoral charge of Chester congregation, Toronto, last week. The Rev. W. Frizzell, Moderator of the Toronto Presbytery, presided; the Rev. G. Burnhild preached, the Rev. J. M. Cameron, of East Presbyterian Church, addressed the pastor, and the Rev. John McLean Gandier, of Brampton, addressed the congregation.

THE Presbytery of Toronto met last Monday evening in the Central Presbyterian Church to ordain and designate the Rev. Norman H. Russell, B.A., as a missionary to Central India. Rev. Wm. Frizzell, Moderator of Presbytery, presided. Rev. Dr. Kellogg preached, Rev. Dr. McTavish delivered the charge; Rev. Dr. Wardrope, of Guelph, also addressed the missionary, and Rev. Principal Grant, of Kingston, the audience.

THE London Advertiser says: The services at St. Andrew's Church Sabbath week were of especial interest. In the morning Rev. J. Allister Murray, the pastor, occupied the pulpit on the occasion of the quarterly sacrament, of which about 600 communicants partook. In the evening Rev. George Boyd, of Queen's Avenue Methodist Church, preached acceptably to a large congregation.

THE Ottawa Free Press says: The first service held in St. Andrew's since the return of its pastor, Rev. W. T. Herdige, was held Sabbath morning week in the lecture room, the repairs in the church proper having not yet been quite completed. Every available seat in the pews of the basement was occupied and chairs had to be carried in for those who otherwise would have been compelled to stand.

THERE was a good audience at the union prayer meeting in St. Paul's Church, Truro, recently. Rev. John Robbins presided. Rev. Messrs. P. M. Morrison, K. J. Grant and A. L. Geggie occupied seats on the platform. After devotional exercises the chairman in a few very appropriate remarks introduced Rev. K. J. Grant, returned missionary from Trinidad, who spoke for nearly an hour, giving a number of interesting facts relating to Trinidad and the progress of mission work there.

THE Board of Manitoba College met recently. Chief Justice Taylor in the chair. The officers of the Board were re-elected and the Senate appointed. The representatives to the university council were chosen as follows: Revs. Dr. King, Dr. Bryce, Professor Hart, A. B. Baird, Dr. Duval, Chief Justice Taylor, James Fisher. Dr. Bryce and Professor Hart were re-elected members of the university board of studies. The scheme of teaching science, being arranged by the university, was approved by the board.

THE Sherbrooke Examiner says: On Friday evening, 5th inst., and on Sunday evening, 7th inst., Miss Fraser gave interesting addresses in the Presbyterian Church. A large congregation was present on Sunday evening. Miss Fraser, who is a graduate in medicine of Queen's College, Kingston, is under appointment to labour in India as a Medical Missionary. Miss Fraser gave a very pathetic picture of woman's condition in India, and convincingly proved that the amelioration of woman's condition is a work that women alone can do. Her earnest and eloquent address made a good impression on the audience, which will bear fruit in the still further quickening of the missionary spirit in Sherbrooke.

THE Rev. Ghosh B. Howie, M.A., late of Lebanon, occupied the pulpit of St. John's Church, Almonte, on the 14th inst. In the morning the

house was full; in the evening, packed. He lectured on the evenings of the 15th and 16th under the auspices of the Woman's Foreign Missionary Society. Mr. Howie's presentation of the claims of missions, his description of the Jews, of Presbyterianism in Syria, of the work of the British Syrian schools begun by Mrs. Thompson and continued by Mrs. Mott, are pronounced fresh and forcible. Mr. Howie is announced to speak in LaChute on the 8th, in Calvin Church, Montreal, on the 12th, 13th and 14th in Russelltown on the 19th of October.

THE Manitowish Free Press says that the congregational social held in the Presbyterian Church, Keewatin, which took place recently was an immense success. The choir from Knox Church, Rat Portage, came over in a body in a steam launch kindly lent for the occasion by Mr. Brown, and rendered admirable service by the singing of several anthems, etc. The Rev. R. Nairn, who for a short period had the Keewatin Church under his charge, gave a suitable reading in good style. Mr. Kay, of Norman gave an interesting address. The Rev. C. P. Way, the pastor, read a statement showing the progress made during the past year, and congratulated the people on having done so well, considering they had been without a settled minister for so long, having for some time past had a new supply every Sabbath.

THE Halifax Chronicle says: On Monday evening, the 5th inst., the Presbyterian manse at Millford was filled in a short space of time. The gathering was for the purpose of welcoming home the pastor, Rev. A. B. Dickie, on his return from a four weeks' vacation in the United States. The ladies furnished an excellent tea, after which Mr. H. L. Yeumans took the chair. Mr. John McDonald then read an address of welcome and handed to the pastor a purse containing \$70 in gold. A few short addresses were given, followed by excellent vocal and instrumental music. Mr. J. B. Coulter offered a short prayer, and the happy company dispersed. The valuable gift took the reverend gentleman by surprise, and afforded another token of the strong attachment existing between the Millford people and their pastor. The Rev. Mr. Dickie has been at his post in this congregation 536 Sabbaths and never had a holiday in all that time.

AT Brandon, says the Winnipeg Free Press, Mesdames McDiarmid, Murray and Thompson entertained the younger portion of the congregation of the Presbyterian Church last week in the Bible class room of the church. The evening was spent by all assembled organizing themselves into a "progressive conversational party," a regular programme of topic for conversation being supplied by the hostesses. Being a departure from the usual church entertainments, it was both novel and interesting, some of the subjects being highly intellectual, others perhaps went to the other extreme. The topics on the programme were interspersed with musical numbers, the church choir and Mrs. G. Sylvester taking part in the latter. Good things in the shape of eatables and drinkables were supplied when the company dispersed after a hearty vote of thanks was tendered to the above ladies. To Dr. McDiarmid was allotted the task of presiding over the gathering.

THE Dumfries Reformer says: On Friday evening a very pleasant gathering was held in the basement of Knox Church to welcome home the pastor, Rev. Dr. Jackson, on his return from his European trip. The platform was beautifully decorated with a choice collection of flowers. After some time spent in the cordial greeting between pastor and people a short programme was proceeded with, consisting of a quartette by Messrs. Trotter, Reid, Ferguson and Atken; a recitation by Miss Jessie Webster; a solo by Miss Jessie Hood; a Scotch reading by Mr. W. Dixon; an instrumental piece by Miss Sutherland; a solo by Mrs. James K. Cavers; an address from Dr. Jackson, and a solo by Miss Eliza Pringle. Refreshments were served by the Young People's Society of Christian Endeavour, and their efforts to please in that line were very successful. A very pleasant and enjoyable evening was spent.

THE Presbyterian Sabbath School Teachers' Union held a meeting at Knox Church last week. It was well attended. Principal Kirkland was chairman. After devotional exercises Rev. S. H. Kellogg, D.D., delivered an address on "How Best to Develop a Missionary Spirit in our Schools." He gave some very useful hints, and said that teachers should take missionary periodicals as well as the ordinary church papers, and suggested the Missionary Review as a good paper. An interesting discussion followed. Rev. James McP. Scott advised the purchase of a magic gas lantern and scenes from foreign land mission stations, etc., to be bought by the association for use in the schools. A committee consisting of John A. Patterson, Hamilton Cassels and Mr. Scott was appointed to consider the matter. The International Sunday School Lesson, "Jesus Entering Jerusalem," was reviewed by Rev. W. Frizzell, Ph.B.

A MEETING of the young people of St. James' Presbyterian Church, London, was called last week for the purpose of organizing a Young People's Society of Christian Endeavour. Mr. Charles Melbourne acting as secretary pro tem. Rev. Mr. Talling explained the aims and objects of the Society. There were fifty-two persons present, the larger number of whom signed their names as members. Much enthusiasm was expressed, and there is no doubt that St. James' Church will have a fine society shortly and one that will rank among the foremost in the city. The following officers were elected: Rev. M. P. Talling, B.A., honorary president; Mr. T. A. Rowat, president; Miss A. Cannell, vice-president; Mr. Joseph Holmes, recording secretary; Miss M. Summers, corresponding secretary; Miss E. Ferguson, treasurer. It was decided to hold the meetings after the services on Sunday evenings and the business meetings at the call of the president.

THE Calgary Tribune says: It is with deep regret that we have to chronicle the death of the Rev. A. Robertson, Presbyterian minister, stationed at Donald, B.C., which sad event occurred at

Medicine Hat hospital, Friday, August 29, at midnight. The deceased came to Calgary during the summer of 1883, as a missionary of the Presbyterian Church. He held his first service in the police hospital, afterwards in a tent, till the first Presbyterian Church in Calgary was erected. He afterwards took charge of the mission fields at Pine Creek, Sheep Creek and High River. He was the first Moderator of the Calgary Synod, and was instrumental in building up the Presbyterian missions in Alberta. Some time ago he was sent to Donald to attend to the mountain work for the Church, where he laboured faithfully. Last week he was unwell with typhoid fever, and was taken to the Medicine Hat hospital, where the best care and attention were unable to restore him. He has been cut off in the prime of his life, being only thirty-four years of age, and leaves a young wife and two brothers in this vicinity to mourn his loss, besides a number of warm friends, who will sincerely mourn his early demise.

THE Ottawa Free Press, in giving an account of the Rev. Dr. Howie, the blind preacher's services in Knox Church in the Dominion Capital, says: The Rev. Ghosh Branch Howie who occupied the pulpit of Knox Church, and who is to lecture in the same place on two successive evenings, was born in Mount Lebanon, Palestine, and is the first subject of the Sultan who obtained Canadian citizenship by naturalization. Dr. Howie is one of the many members of the Greek Church who, through study of Holy Scripture and the efforts of Protestant missionaries in the East, dissented from the old faith and ranged themselves on the side of Evangelical Christianity. Prior to his loss of sight Mr. Howie had travelled extensively in his native country, and since his loss of sight he continued his studies and graduated in western universities, first as literate in arts, master of arts and doctor of philosophy. This fact in itself shows that no one can tell what perseverance and industry might not do even in the face of apparently insurmountable difficulties. Dr. Howie left Jerusalem in 1880, and in 1885 he arrived in Halifax, N.S., and ever since has continued to preach and lecture in Protestant churches, etc. He visited not only great centres of population, but also remote places single-handed, and as yet without a mishap or disappointment. His numerous lectures treat of the geography, customs, commerce and habits of the East as well as of the marvellous work which the Bible Society and Evangelical missionaries are accomplishing in Syria, so that neither the Bible student nor the friend of missions can very well afford to miss these addresses.

On the evening of Friday last the school-room and parlours of Central Presbyterian Church, Toronto, were ablaze with light, and the spacious rooms were thronged with the members and adherents of the congregation, drawn thither to welcome back their pastor, Rev. Dr. McTavish, and his amiable wife, after a three months' sojourn in the Old Country. Were anything wanting to prove to Dr. McTavish that he dwells in the hearts of his people, his reception on Friday night ought to have set his mind completely at rest on that point; and if any doubts previously existed in the minds of any in the congregation, of the loyalty and love of Dr. McTavish for his flock, these must have been dispelled by the feeling remarks he gave utterance to when replying to the addresses from the various organizations of the church, and especially by his closing words. The Doctor, in referring to the beautiful scenes he had visited in his travels said that of all the delightful spots he had seen, there was no place on earth he would rather stand upon than on that platform, looking in the face of his congregation. In the early evening the ladies dispensed refreshments, after which an adjournment was made to the school room where the addresses of welcome were delivered. The chairman of the evening was Mr. J. K. Macdonald who conducted the proceedings with his accustomed geniality and tact. After the meeting was opened by praise, and a prayer by Rev. N. H. Russell, missionary-elect to India, addresses were made on behalf of the several organizations of the church as follows: by Mr. Theron Gibson on behalf of the Session; by Mr. James Hedley on behalf of the managers; by Mr. George Anderson on behalf of the Sunday School; by Mr. John MacEwen on behalf of the Bible Classes, and by Mr. C. S. Gzowski on behalf of the Society of Christian Endeavour. Dr. McTavish spoke at some length in response to the many kind things said about himself and Mrs. McTavish. He referred briefly to the sights he had seen and dwelt for some time on his impressions of religious life as seen in the Old Land, more especially in Scotland. The speaker was listened to with the closest attention and his remarks elicited frequent bursts of applause. The proceedings which were, throughout, of a very pleasurable and interesting character were brought to a close about ten o'clock. On Sunday last Dr. McTavish occupied his pulpit morning and evening, and preached able discourses to large congregations. The Doctor showed by his improved physical appearance and by the vigorosity of his delivery that he has profited much by his holiday tour.

PRESBYTERY OF HAMILTON.—This Presbytery met on September 16. Mr. Peachall, of North Pelham and Wellandport, resigned his charge. The resignation was accepted. Leave was granted to the congregations of Waterford and Smithville to mortgage their church property. A call from Nelson and Dandus, sent to Mr. J. P. McQuarrie, licentiate, was accepted. The ordination is fixed for Tuesday, September 30, at Dandus Street. Mr. Robertson was appointed Moderator of Session at Oneida and Hagersville, and Mr. Barson at Port Dalhousie. The congregation at International Bridge are empowered to build a church. It was resolved that every congregation shall report in January each year what it does during the year for the Schemes of the Church. A committee was appointed to consider the payment of travelling expenses of members when attending Presbytery. Messrs. David Carswell and John Radford were recognized as students intending the ministry. Dr. Fletcher was appointed to organize a congregation

at the Locke Street Mission, Hamilton. Mr. Carswell was appointed to remain in his present field until the end of the year. Home Mission applications were arranged. A memorial from Mr. George Henderson, of Hamilton, was received and laid over till next meeting. —JOHN LAING, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Hensall on September 9. Rev. Messrs. Ross, late of Woodville; Bridgman, of the Episcopal Church, and Casson, of the Methodist Church were asked to sit as corresponding members. It was agreed to hold no Sabbath School Convention in January as formerly, but that instead thereof the first hour of the afternoon sederunt of the January meeting be devoted to conference on Sabbath school work. A circular was read, setting forth the amounts apportioned to this Presbytery for Home Missions and Augmentation. The Presbytery expressed the hope that congregations would at least come up to the sums required, especially in the matter of Augmentation, as in past years they fell far short of it. Mr. J. W. McMillan, student, read an excellent discourse on Romans x. 4, which was cordially sustained. The committee on the Superintendence of Students having had a conference with Mr. A. L. Budge, who has the ministry in view, and who is about entering the university as a second year student, recommended him as a suitable candidate for the ministry, and he was recognized accordingly. The names of Messrs. Landesborough, Johnson and Young were also given as young men with the ministry in view. It was agreed to hold missionary meetings, and the Home Mission Committee was requested to make arrangements for them. An overture on uniformity in the public worship of God was introduced by Messrs. Sutherland and Romyhans, and, after discussion, was ordered to be transmitted *simpliciter* to the Assembly. Provision was made for meeting the estimated expenditure for the ensuing year. The next meeting of Presbytery is to be held in Brucefield on November 11, at ten a.m. —A. McLEAN, Pres. Clerk.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met on September 9, Rev. W. J. Orr, Moderator, in the chair. There was a good attendance of ministers and elders. Mr. Craig reported he had visited the Osprey stations and Maple Valley and Singhampton with a view to reorganization, but found that the people were almost unanimously opposed to any change. An extract minute of the Presbytery of Toronto was read, to the effect that the congregation of Oakville had called the Rev. S. S. Craig, of this Presbytery. The call was signed by 157 members and forty-eight adherents and \$1,000 stipend with free manse and glebe provided. Rev. W. A. Hunter, of the Toronto Presbytery, being present was, at his request, heard in support of the call. An adjourned meeting was appointed to be held in Orangeville, September 30, at two p.m., to dispose of the call, and the Clerk was instructed to cite all parties interested to appear. Mr. Wilson reported that he had met with the people of Hillsburgh and Price's Corners, and moderated in a call in favour of Rev. D. McGillivray. The call was signed by 114 members and twenty-six adherents and \$900 per annum stipend promised. Mr. Wheeler, of Hillsburgh, and Mr. McKee, of Price's Corners, were heard, who stated that the call was unanimous. The call was sustained and ordered to be forwarded to Mr. McGillivray. A circular letter was read to the effect that the Assembly's Home Mission Committee had allocated to this Presbytery the sum of \$750 for Home Missions and \$400 for Augmentation. On motion of Mr. Stewart, duly seconded, the Presbytery's Home Mission and Augmentation Committees were instructed to allocate the above sums to the congregations on the basis of the amount paid for stipend. Mr. Hudson was appointed interim Moderator of the Session of Maple Valley and Singhampton. The Clerk was instructed to certify Messrs. Thomas McLaughlin, W. C. Hamby, A. E. Neilly and J. Maxwell to their respective colleges. Next regular meeting at Orangeville, November 11 at half-past ten a.m. —H. CROZIER, Pres. Clerk.

OBITUARY.

WILLIAM BLACKBURN (ENR).

William Blackburn, senr., one of the pioneer settlers of Artemesia Township, passed away to his rest at his house near Flesherston a few months ago at the age of eighty-seven years. Deceased was a native of Ireland, born in the County Tyrone. Early in life there he sought the Saviour and united with the Presbyterian Church, where he took a deep interest in her welfare. He emigrated with his family to Canada in 1855, settling first in Laskey, King Township, where he united with the then infant charge under the pastoral care of Rev. J. Milligan. He was there elected to the office of elder, where he faithfully strove to serve for many years. Deciding to move westward, he went into Artemesia, there being no congregation of Presbyterians in Flesherston then. He was among the first to form the nucleus of a congregation, there being but a few families served by an occasional sermon from the Rev. D. Fraser, then of Priceville. Later, a student was secured for the summer, and through the untiring efforts of the few a regular congregation was organized, and Rev. J. A. McAlmon was called and ordained first pastor. Later, Rev. A. Wilson (now of Caledon) was called, and under his pastorate the congregation prospered for over nine years. Rev. I. C. Emsie is now pastor. Two of deceased's sons now serve in the eldership of the congregation. Deceased was a man of sterling but unaffected piety, whose inclinations, precepts and example made him influential for good in the community where he lived. His last days were full of peace and assurance. Some of his last words to his visiting pastor were those of the apostle: "For me to live is Christ, but to die is gain," were used as a text for the memorial sermon by the pastor in the Presbyterian Church here, to a large congregation. Deceased leaves an aged widow, six sons and three daughters to mourn his loss and by whom his memory is revered. Three of his sons succeed him in the eldership of the Presbyterian Church.

British and Foreign.

MR. DAVID SYME, of Melbourne, has a volume in the press on "Evolution" in which he formulates an entirely new theory of the origin of species.

MR. DRUMMOND, of Kilmarnock, made a new departure lately by intimating to his congregation that he had received a call from Lothian Road Church, Edinburgh.

THE Rev. F. Stuart Gardiner, M.A., of the First Presbyterian Church, Coleraine, formerly assistant in Free St. Matthew's, Glasgow, has accepted a call to the congregation of Kingstown.

SOME of the more striking chapters of the new volume by Mr. Wells, of Pollokshields, are reproduced in the latest numbers of the *Bombay Guardian* and the *CANADA PRESBYTERIAN*.

A TASMANIAN millionaire, Arthur Leake, has left \$100,000 for scholarships to promote painting and sculpture in colonial universities, and \$500,000 to establish a school for the teaching of astronomy at Hobart.

VERY few church-going people attended the Primmer-Thomson demonstration at Inverness. Both Dr. M'Tavish and Mr. M'Kenzie counselled their congregations not to go; and other ministers gave the same sound advice.

MR. WILLARD, the theatrical manager who invited the London clergy to the performance of Mr. Jones' "Judah," says that out of 1,200 letters he received from ministers of various denominations, only eight called the theatre bad names.

THE Rev. A. Mitchell, of Linlithgow, addressing a large meeting of young men and women at Dornoch in behalf of guild work, said that if societies were formed in all the Highland congregations, as well as in the Lowlands, lapsing would very much decrease.

DR. GRAY, of Liberton, with Mr. Syme of Dundonald, and Mr. Lee Ker, the pastor, conducted the services at the re-opening of Kilwinning church, after its renovation, which has included the re-seating of the galleries, and the introduction of three stained-glass windows.

PROF DODS, who has been officiating in Dr. Whyte's pulpit for a few Sundays, has attracted crowded congregations, composed for the most part of strangers, the bulk of the members being away on their holidays. On several occasions even the pulpit stairs has been occupied.

THE *Saturday Review* eulogizes Dr. Monro Gibson's volume on St. Matthew in the Expositor's Bible as simple, judicious and lucid, the remarks upon the parables being particularly good. Dr. Gibson is praised for making no importunate display of learning. "Perhaps his self-restraint is a little too severe; but it is better to err on the side of modesty."

MR. CHARLES GIBBON, the Scottish novelist, died suddenly at his residence at Yarmouth in his fiftieth year. A native of the Isle of Man, he was in early life a clerk in Glasgow. Mr. Gibbon began his connection with the press as reporter on the *Dumfries Standard*, a position which he filled during the years 1860 and 1861. He was the author of no fewer than twenty-nine novels.

BLOOD POISONS.

17/3-2



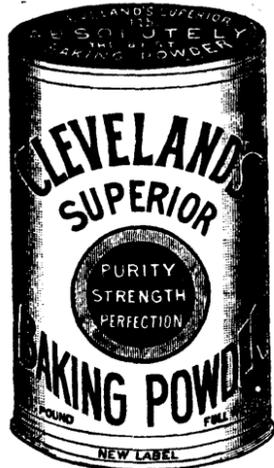
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SPECIFIC ACTION on
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both men and women,
restoring LOST VIGOR
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IRREGULARITIES and
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his physical powers flagging, should take these
PILLS. They will restore his lost energies, both
physical and mental.

EVERY WOMAN should take them.
They cure all sup-
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Are always in sympathy with the body, and are quickly affected by its varying conditions of health or disease. When the eyes become weak, and the lids thick, red, inflamed, and sore, a scrofulous condition of the blood is indicated, for which Ayer's Sarsaparilla is the best remedy.

After having been constantly troubled with weak eyes from childhood, I have just found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine. — Mary Ann Sears, 7 Hollis St., Boston, Mass.

My little boy has always been afflicted, until recently, with Sore Eyes and Scrofulous Humors. We gave him Ayer's Sarsaparilla, and, in a short time, his eyes ceased to trouble him; the humor disappeared, and his health was restored. — P. Germain, Dwight St., Holyoke, Mass.

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I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever. — G. King, Killingly, Conn.

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I have, from a child, and until within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier. — Mrs. C. Phillips, Glover, Vt.

My son was weak and debilitated; troubled with Sore Eyes and Scrofulous Humors. By taking Ayer's Sarsaparilla his eyes have been cured, and he is now in perfect health. — Alarie Mercier, 3 Harrison Ave., Lowell, Mass.

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Ayer's Sarsaparilla

saparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong. — H. P. Bort, Hastings, N. Y.

and, in a short time, her eyes were completely cured, and her bodily health restored. — C. R. Simmons, Greenbush, Ill.

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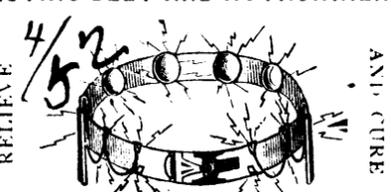
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TOMATOES (ripe).—Select a half peck of fine, smooth tomatoes, not overripe. Scald, peel and weigh them, and to each pound of tomatoes allow one pound of sugar, the juice and rind of half a lemon, a small piece of ginger root cut into slices. Put all together in a porcelain-lined kettle, and simmer gently for three hours, then put carefully into tumblers or jars and stand away to cool. When cold tie up as directed.

TOMATO BUTTER.—Scald twenty pounds of ripe tomatoes, and remove the skins, put them in a porcelain-lined kettle with four pounds of apples pared, cored and quartered; stand over a moderate fire to cook slowly for one hour, stirring occasionally to prevent sticking, then add eight pounds of sugar, the juice of four lemons and one tablespoonful of powdered ginger. Cook and stir continually until reduced to the consistency of marmalade. Put in tumblers or jars. When cold, tie up as directed.

APPLE JELLY.—Use fair, sour apples. Slice them, skins, seeds and all, and simmer with one-half a cup of water till well cooked and soft. Then strain through a cloth, add a pound of sugar to a pint of juice, boil a few moments, skimming till clear; then pour into glasses, and cover when cold.

TOMATO FIGS.—Allow to six pounds of tomatoes three pounds of granulated sugar. Select those that are quite ripe, small and smooth. Scald and remove the skins. Place a layer of the tomatoes in the bottom of a porcelain-lined kettle, strew them thickly with the sugar and place them over a moderate fire. Stew very gently until the sugar appears to have thoroughly penetrated the tomatoes. Lift very carefully, one at a time, with a spoon, spread them on dishes and dry in the sun, sprinkling with granulated sugar several times while drying. When perfectly dry pack in jars with a layer of sugar.

PASTRY SANDWICHES.—Roll a piece of puff paste into a large sheet and lay it on a baking tin; spread the paste with fresh fruit well sweetened or with preserves; lay over this another thin sheet of paste, press together at the edges, and with a sharp knife mark the paste into diamonds so that it may be easily cut when baked. A little before it is done take from the oven, brush with the white of egg, sift powdered sugar over it, put back in the oven to colour. When done cut into diamonds and serve either hot or cold.

SANDWICH DRESSING.—Mix together very smoothly half a pound of nice butter, three tablespoonfuls of mixed mustard, three tablespoonfuls of sweet oil, a little white or red pepper, a little salt and the yolk of an egg. Chop some tongue and ham together very fine; cut some bread thin, spread it with the dressing, then with a layer of meat, put on another layer of bread and press it hard; with a sharp knife trim off the edges, and make all the sandwiches the same size.

SOME of the wise men certainly have gone West. A law is in force in Minnesota requiring the manufacturers of alum baking powders to state on the labels: "This baking powder contains alum." The public should demand that the composition of all food preparations should be thus made known.

THE QUEEN PAYS ALL EXPENSES. The Queen's last "Free Trip to Europe," having excited such universal interest, the publishers of that popular magazine offer another and \$200 extra for expenses, to the person sending them the largest list of English words constructed from letters contained in the three words "British North America." Additional prizes consisting of Silver Tea Sets, China Dinner Sets, Gold Watches, French Music Boxes, Portiere Curtains, Silk Dresses, Mantel Clocks and many other useful and valuable articles will also be awarded in order of merit. A special prize of a Seal Skin Jacket to the lady, and a handsome Shetland pony to the girl or boy (delivered free in Canada or United States), sending the largest lists. Every one sending a list of not less than twenty words will receive a present. Send four 3-cent stamps for complete rules, illustrated catalogue of prizes, and sample number of the Queen. Address, The Canadian Queen, Toronto, Canada.

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BECAUSE THERE IS A LARGE WASH BEFORE YOU, BUT

CHEER UP

And use that great Labour-Saver and Self Washer the

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According to directions. It saves its cost in labour ten times over. Put aside your own ideas next washday, and try the clean and easy way established by "Sunlight" Soap.

BEWARE—Do not allow other Soaps said to be the same as "Sunlight" to be palmed off upon you. If you do, you must expect to be disappointed.

R. R. R. — RADWAY'S READY RELIEF

CURES AND PREVENTS

Colds, Coughs, Sore Throat, Influenza, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma, **DIFFICULT BREATHING.**

CURES THE WORST PAINS in from one to twenty minutes. **NOT ONE HOUR** after reading this advertisement need any one **SUFFER WITH PAIN.**

Radway's Ready Relief is a Cure for Every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs. It was the first, and is the only **PAIN REMEDY** That instantly stops the most excruciating pains, allays inflammation, and cures Congestion, whether of the Lung, Stomach, Bowels, or other glands or organs, by one application. Half a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all Internal Pains.

MALARIA Cured in its Worst Forms. CHILLS AND FEVER.

FEVER AND AGUE cured or 25 cents. There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers (aided by RADWAY'S PILLS) so quick as RADWAY'S READY RELIEF. Price 25 cents a bottle. Sold by all Druggists.

RADWAY & Co., 419 St. James Street, Montreal.

HEALTH HINTS.

THE PHYSIOLOGICAL VALUE OF MEAT FOODS FOR INVALIDS. — Surgeon-General C. M. Jessop believes that there is considerable waste in the preparation of beef teas, because nurses and cooks try to make a "clear" solution. Referring to the physiological metamorphosis of nitrogenous substances, he concludes that at least one hundred and thirty-eight grains of nitrogen, or six ounces of meat, is the smallest daily amount necessary for the bare maintenance of life. Yet the *extractum carnis* made by slowly heating, until it boils, a pound of finely chopped beef in an equal quantity of water, is nothing but a solution of excrementitious substances and blood salts. Baron Liebig says: "By the addition of meat extract to our food, we neither economize carbon for the maintenance of the temperature nor nitrogen for the sustenance of the organs of the body, and therefore it cannot be called food in the ordinary sense. Dogs fed exclusively on *extractum carnis* die sooner than those not fed at all, which seems to be due to the deleterious influence of the potash salts contained in the extract." In prolonged illnesses the potash salts may impede nutrition by diminishing the absorption of oxygen by the blood globules, and, increasing the salts in the serum, interfere with the exhalation of carbonic acid. In an emergency one or two drachms of beef may be chopped to a pulp, placed in a cup with two tablespoonfuls of water, a pinch of salt being added, and the mixture heated for ten minutes and given at once. In making fluid meat-food there should be no remainder. Mince one pound of good beef, place it in a double boiler with two quarts of water, and boil for three hours, stirring it frequently with a wooden masher; pass it through a colander to remove the fibre, and season with salt if necessary. The mixture is wholesome and may be administered in necessary quantities every three or four hours.

FOUND AT HOME WHAT HE SOUGHT FOR IN VAIN ABROAD.

A Toronto man a few years ago travelled for some months in Europe. The next year he roamed over the prairies of our own North-West, all in search of health and relief from dyspepsia. Three years ago he began to diet on Dessicated Wheat made by the Ireland National Food Co., and that cured him. He gained fifteen pounds in weight, and is now in excellent health.



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Edited by EDWARD W. BOK.

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By MRS. A. D. T. WHITNEY
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SARAH ORNE JEWETT'S New Story,
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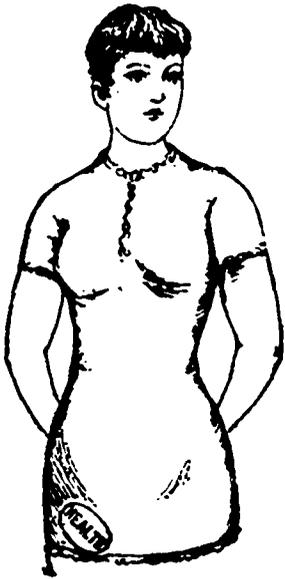
ILLUSTRATED POEMS BY

Will Carleton, Margaret Deland,
Rose Hartwick Thorpe, Laura E. Richards.

THE special articles include, "How to Train the Voice," by the Celebrated Operatic Tenor, Italo Campanini. "How I Have Grown Old," by P. T. Barnum; "The Story of a Society Girl," as told by a well-known New York fashionable belle; "Liberties of Our Daughters," by Mrs. Admiral Dahlgren. "Why Flirting is Wrong," by Felicia Holt. "How to Celebrate Wedding Anniversaries," by Florence Howe Hall. "The Courtship of General Grant," as told by Mrs. Grant. A Series of Humorous Sketches, by Robert J. Burdette. With regular departments, complete in every detail, and each under the charge of editors well known as high-salaried writers.

For \$1.00 We will mail the Journal from now to January 1st, 1892—that is, the balance of this year, FREE, and a FULL YEAR from January 1st, 1891 to January 1st, 1892. Also, our handsome 48-page Premium Catalogue, illustrating a thousand articles, and including "Art Needlework instructions" by Mrs. A. R. Ramsey; also Kensington Art Designs, by Jane S. Clark, of London. N. B.—Subscribers must positively be mentioned when sending your subscription, or one year only will be given.

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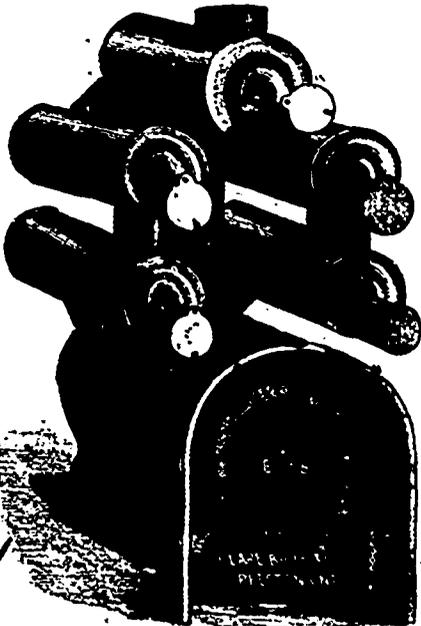


A Man should not Look at this unless

He wants to buy something nice for his wife or daughters. It is specially interesting to Ladies who may not know what a "HEALTH BRAND" UNDERVEST is, and even then the best thing they can do is to go and ask to see the article at MURRAY'S, or some other well-known dry goods establishment.

J. F. Brown Sept 3rd

It is simply Luxury and Comfort Combined, beyond which over one hundred of the leading Doctors of the Dominion Strongly Recommend them.



"HILBORN" HOT AIR WOOD BURNING FURNACE.

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

WILL SAVE FIRST COST WITHIN A FEW YEARS

As the roughest kind of wood may be utilized.

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

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What is the Thickness of Gold used?

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OUR "RAILROAD" WATCH

This Watch is a Perfect Time-keeper, UNEQUALLED FOR RAILROAD PURPOSES. It has 15 ruber jewels in sunk setting, Compensation Balance, Breguet Hairspring, Patent Dial, and Regulator adjusted to heat, cold and position, Double Sunk Dial, Slow wind and set, guaranteed for five years. Fitted to our 14 kt. Gold Filled Hunting Case, warranted to wear equal to Gold for 20 years. Price \$25.00 Cash. Mailed to any address in Canada on receipt of amount, or on receipt of \$1.00 we will forward by Express, 4.00 for balance, with privilege of Examination. The same movement fitted to our 14 kt. Gold Filled, open Face, Screw Head and Back Case, guaranteed for 20 years, for \$22.00 Cash.

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HEALTH FOR ALL!! HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London; And sold by all Medicine Vendors throughout the World. N.B.—Advice gratis at the above address, daily, between the hours of 11 and 4, or by letter.

Miscellaneous.

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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

At The Uplands, Dundas, the residence of the bride's father, on Tue-day, September 16th, by Rev. Dr. Laing, Marjorie M. Somerville, second daughter of James Somerville, M.P., to Oluf Tyberg, of Brooklyn, N.Y.

At "Lorne Villa," the residence of the bride's father, Dunbarton, September 17th, by the Rev. John Chisholm, B.A., assisted by Rev. Alexander Kennedy and Rev. Mr. Craig, Mr. J. R. Dales to Miss Minnie Dunbar, both of Dunbarton, Ont.

DEATHS.

On Thursday, September 18th, at the residence of her father, 4 Bellevue avenue, Toronto, Addie Louisa Arksey, wife of George Leys, Sarnia.

MEETINGS OF PRESBYTERY.

BARRIE—At Barrie, Tuesday, 30th September, at 11 a.m.

HURON—In Brucefield, on 11th November, at 10 a.m.

LONDON—In First Presbyterian Church, on the second Tuesday of December, at 2 p.m.

MAITLAND—At Wingham, on 9th December, at 11.15 a.m.

MONTREAL—In Convocation Hall, Tuesday, 30th September, at 10 a.m.

TORONTO—On the 7th October, at 10 a.m.

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Miscellaneous.



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

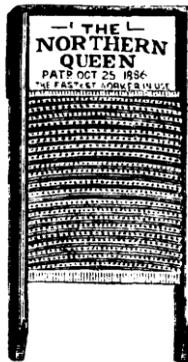
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This SCHOOL will reopen under the new management on WEDNESDAY SEPTEMBER 9TH. While Miss Lay will conduct it on the same general principles, which have made it so successful in the past, she will introduce some improvements, which will keep it in line with the best Schools of its kind. The PRINCIPAL will be assisted by accomplished PUPILS and TEACHERS in every department. The COURSE OF STUDY is arranged with reference to UNIVERSITY MATRICULATION. Attention is called to the PRIMARY Department, which furnishes the best preparation for the more advanced grades of the School. Special advantages are offered in MUSIC, ART and the MODERN LANGUAGES. After the 20th of AUGUST, MISS LAY will be at home to receive visitors on school business. Until that date, letters directed to the above address will be forwarded to her.

Miscellaneous.

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Miscellaneous.

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