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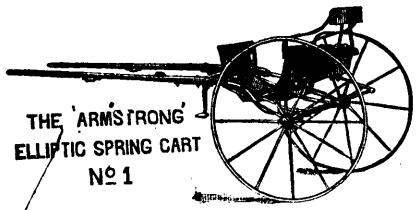
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Notes of the Week.

THE next meeting of the British Association is to be held at Nottingham, under the presidency of Sir Archibald Geikie. The president-elect was born at Edinburgh in 1835. He was the first occupant of the chair of geology in the university there, now filled with distinction by his younger brother.

FRANCE has a population of 38,095,150, Great Britain has 37,740,286. But at the beginning of the present century France had 27,000,000; Great Britain then had 16,000,000. France is falling behind in the race. In Germany the population increases at the rate of over half a million a year; in France not a quarter of a million in the past five years.

OF all the pilgrims leaving Bombay for Mecca and Medina more than a third never return. Out of 64,638 pilgrims who left in the six years ending 1890, 22,449 were missing. In 1888, of 13,970 who started 7,465 did not return. The vast proportion of those missing owe their deaths to epidemics, starvation, and, it is said, murder between Jeddah and Mecca, robbery inciting the murderers to their evil deeds.

THE worshippers at Westminster Abbey, passing by Livingstone's tomb, had their attention arrested by a small wreath lying on the slab. The wreath was composed of an African grass and a small white flower resembling an immortelle, to which was attached a card bearing these words, "From the place which he loved and for which he died." The handwriting is that of a lady.

THE Pope, it is said, has accumulated an immense private fortune, and the funds of the Church at his command are still enormous, as may be judged from the facts that the Pontiff has so far refused to take the annual income of 3,200,000f. voted by the Italian Parliament to the Church, and that there has been no diminution in the state and ceremony with which the Pontifical Court is maintained. The annual income of the Vatican is estimated at over 13,000,000f.

THE exhibition of the Holy Coat at Treves is turning out a sad disappointment to many of the speculative inhabitants, who looked forward to the devotion of the coming pilgrims as a choice and fruitful means for making gain out of godliness. The number of pilgrims has not reached such colossal proportions as was expected; but the worst of it is that most of the pilgrims are poor and bring their victuals with them, to the unspeakable chagrin of their would-be hosts.

THE Ministerial Fellowship Meeting of ministers of the English Presbyterian Church, to be held at Southport, from Monday to Wednesday, 21st—23rd September, will be of a private character, but it is interesting to learn something of the subjects that will occupy the attention of those who assemble. The leading subject will be the "Power of the Holy Spirit," viewed in its various aspects and relations.

The chair will be occupied at successive meetings by Dr. Gibson, Rev. John Thompson, Dr. Fraser, Dr. Lundie, and Rev. Benjamin Bell. It is hoped that it will be a time of refreshing, and that great blessing will follow the meeting.

IN developing his social scheme General Booth proposes soon to open in East London a Home for Destitute Youths, and before winter it is hoped that the salvage work will be in full swing. For the purpose of this work large wharf premises have been acquired at Chelsea, and are now being adapted to the uses which they are intended to serve. About 200 men are already employed on the Farm Colony in Essex, and more will be sent there as accommodation is provided. By this time next year the General expects to have 2,000 people engaged on the farm in a variety of industrial ways, and qualifying for positions in the colony across the sea.

THE third provincial convention of the Young People's Society of Christian Endeavour will meet in Peterboro' from October 21st to 23rd. Many notable speakers will be present, including such prominent workers as J. W. Baer, general secretary of the united societies; Rev. Dr. Wells, one of the most eloquent orators in Canada, pastor of one of the largest Methodist Churches in Montreal; Rev. James Kines, of Kingston; Rev. J. A. R. Dickson, of Galt, well known in Western Canada; Rev. William Patterson, of Toronto, the eloquent pastor of Cooke's Church; H. W. Frost, of the China Inland Mission, and many others. The billeting committee are now very actively engaged in providing places for the delegates and have met with very gratifying success. It is expected that there will be five hundred delegates in attendance.

THE English Presbyteries are discussing the overture recommending dealing with inefficient ministers. The Presbytery of Carlisle agreed to disapprove of the overture of the Presbytery of London South, on ministerial efficiency, together with those clauses in the Committee's report which recommend Presbyteries to dissolve the pastoral tie in cases of imprudence, inefficiency, or unsuitability, and to consider if any financial allowance should be made. It was felt that the position of the ministry would be rendered insupportable if such drastic recommendations became the law of the Church. It was further agreed: That while the Presbytery had disapproved of the overture on Ministerial efficiency and of clauses six and seven of the Committee's report, they are of opinion that the solution of the difficulties referred to lies rather in the direction of an alteration in the tenure of the pastorate.

IN a paper at the British association Dr. Strahan defines the class of instinctive criminals as being composed "solely of individuals who take to anti-social ways by instinct or nature, and who murder, and steal, and lie, and cheat, not because they are driven to do so by force of adverse circumstances, but because they are drawn to such a course by an instinct which is born in them, and which is too strong to be resisted by their weak volitional power had they the desire to resist, which they have not. To this class belong fully two-thirds of our whole criminal population, including offenders of all grades, from the murderer down to the petty thief. To this class also belongs a still larger proportion of prostitutes and habitual drunkards, who, although not criminals in the eye of the law, are anti-social in their instincts." Dr. Strahan says further: "The records of crime daily brought before our Courts prove conclusively that the pains and penalties inflicted under the present system have no effect whatever, curative or deterrent, upon the instinctive criminal and the habitual drunkard."

A FELLOW passenger on the steamer with the late Rev. Narayan Sheshadri writes: When I came on board the *Circassia*, the first man I saw was my dear old friend, Dr. Sheshadri; he seemed pretty well, but evidently much fatigued with the long

journeys and arduous labours in the cause of the Master's work in India. After a short conversation expressive of our mutual pleasure in once more meeting each other, he retired to his state-room to rest a while. He came to the dining-saloon on Sabbath, partook slightly of the meal, but retired very early evidently unwell; he did not come out of his room on Monday. I supposed that it was simply the reaction after much labour, and that he would soon be amongst us with his old fire and energy. On Tuesday morning about nine o'clock I visited him in his state-room; he was complaining of indigestion and pain and swelling of the abdomen. I conversed a few minutes with him and went on deck. In about twenty minutes the steward called me down, as the doctor had just died, and his son was overwhelmed with grief and needed comfort and consolation. In a moment, without any evident premonition, he was sent for by the Master whom he had so long and earnestly served.

THE Philadelphia *Presbyterian* in its last issue says: Ministers are told that their sermons must be interesting, but what about the people to whom they preach? Have they no responsibility in the matter of listening? It makes but little difference how interesting a discourse is in itself, if one gives it no attention. Interest lies as much in the hearer as in the preacher. We have felt the greatest enjoyment and profit in sermons which others regard as dry; and largely because we listened to the preacher from the start and followed him to the close, and hence saw the force of his points, the beauty of his diction, the aptness of his illustrations and the appropriateness of his applications, while his fault-finders were taking the measure of their neighbours, or, like the fool, permitted their thoughts to roam over creation. Give, then, your pastor a chance to interest you by attending to what he says. Cultivate the hearing taste and habit. Prepare yourself beforehand by prayerful, devout meditation. Don't rush into the house of God from the perusal of the Sunday newspaper, or from discussing the latest gossip of the neighbourhood, or from the hurry and annoyance of hasty dressing, or under the pleasure and satisfaction awakened by a new piece of wardrobe, or from the excitement and worry of household care. Come with composed mind and heart and as a worshipper of God, and with a desire to hear reverently the Lord speak through his servant, and it will make the greatest difference in the character of your hearing and quicken greatly your relish and appreciation of his servant's ministration.

THE Rev. J. Lyall, one of the deputation of the Australian Church to the New Hebrides Mission, at the Federal Assembly meeting said that he had visited all the mission stations except Nguna. He would never forget the beautiful sights of nature. Tauna, Aneityum, Topevi, Aoba, Pentecost, etc., had each its peculiar beauties and charms. There was a vast contrast between the beauty of nature and the state of the heathen. Polygamy and cannibalism, and other evils were still there. Bad white men had undoubtedly aggravated the evil of the blacks. He had seen some on whom the light had begun to shine. Never would he forget the sight of 600 natives of Tongoa, gathered together to praise Christ Jesus, clothed and in their right mind. At Erakor he was reminded of the solemnity of the religious services of the fatherland. The Synod Sabbath at Aneityum was most impressive, and he had most happy intercourse with the missionaries. They have courageous hearts and have witnessed marvellous triumphs. The services which their wives have rendered are simply invaluable. The population is declining. There are now only about 70,000 natives. He congratulated Queensland on the termination of the labour traffic. In the discussion that followed, it transpired that the French have obtained possession of much of the best land, and of the best harbours. There are 250 French people on Fate, and they have built a hospital. A great bar to the interests of British traders is the traffic in muskets and intoxicating liquors. The Americans are the obstacle to the abolition of this injurious traffic, while the French are willing.

Our Contributors.

NOTES BY THE WAY—VICTORIA, NANAIMO
AND NEW WESTMINSTER.

BY KNOXONIAN.

Victoria, the capital of British Columbia, resembles Halifax more than it resembles any other city in the Dominion. Halifax is a seaport, so is Victoria; Halifax is a naval station, so is Victoria; Halifax has accumulated capital, so has Victoria; Halifax is intensely British, so is Victoria; Halifax, or a part of it at least, has no particular love for confederation, and it must be confessed that there are some excellent people in Victoria who have no special desire to fight or die for connection with the "Back East."

An Ontario man is not long in Victoria until he realizes that he has struck a city very unlike any that he sees at home. In the first ten minutes you are pretty sure to see a dozen Chinamen, and of course that is something new. In the next ten you may meet half-a-dozen "middies" from one of the men-of-war in port, and that too is a new sight. You hire a conveyance of some kind, and before you are in it five minutes you discover that whether it is one horse or two horse it is unlike anything you ever rode in at home. You go into a store and buy something and your bill perhaps gently reminds you that you are on the coast. Your barber is a first-class artist, but he has a soul and a scale of prices that despise "Back East" figures. Drop into one of the courts and the first thing you notice is that the judges and lawyers wear white wigs. Listen to the business men talk and you soon learn that hundred dollar bills are shoved around as freely as tens in any Ontario city. Go out into the residential parts of the city and you notice that nearly all the houses are built of wood, that nearly all are painted a yellowish brown colour to withstand the effects of the rainy season, and that nearly all are more or less ornamental in style of architecture. Listen to any two citizens conversing, and just as likely as not they are discussing the catch of salmon on the Fraser, or the strike in the coal mines at Nanaimo, or the forced return of the sealing vessels, or the arrival of one of the "Empresses"—topics that you would not hear touched in Ontario in a century. Almost everything is different from what you see in any Ontario city or town and this difference makes Victoria intensely interesting to an Ontario man. He is never wearied looking at "the same old thing over again." The climate is different, the business in many lines is new to him, the "old-timers"—mainly Scotchmen and Englishmen who came out from the old country in the Hudson Bay and Crown Colony days—are in many respects unlike any class at present in Ontario. These and many other considerations make Victoria an exceedingly interesting city to visit. The interest is increased by the great business activity prevailing at the present time. Splendid business blocks are being built on the principal business streets, and in the residential parts of the city new buildings meet you always everywhere. I am not sufficiently familiar with the features of a boom to know one when I see it, but it struck me there was a slight suggestion of a boom in Victoria. I asked several leading citizens, and they assured me that it was "the natural growth of the place." Let it go at that. They should know better than a visitor about the growth of their own city.

I have often heard that the people of Victoria are a little cold and exclusive in their treatment of strangers. Exactly the reverse was my experience. Being an intensely British people, shut off from the rest of the Dominion by Principal Grant's "sea of mountains," some of them may seem a trifle "offish" at first sight, but on further acquaintance the apparent "offishness" soon wears away, and the visitor finds as genial, kindly, large-hearted people in the British Columbia capital as can be found in any part of the Dominion. That some of the Victoria people have no special love for confederation is, I believe, a fact—an unfortunate fact it may be—but a fact all the same. They are not alone, however, in their lack of love for the confederation compact. There are excellent people in Halifax, St. John, Fredericton and other eastern places who are not fired with ambition to fight or die for confederation. No doubt habit has much to do with our forms of speech, but it is something more than habit that makes some Halifax and Victoria people say to an Ontario man: "You have come from Canada." These good people have never yet realized that they live in Canada and are themselves Canadians.

The present business activity of Victoria, I was told, dates from the building of the Canadian Pacific Railway. The Pacific end of the road was built from the west, and Victoria was the principal base of supplies. Since that time the city has grown rapidly, and there are no signs of abatement visible to the eye of a casual visitor. The prosperity puzzles an Ontario man. Brought up in an agricultural country, we Ontario people are likely to think that a city or town cannot amount to anything unless it is buttressed by rich agricultural lands. Here is a busy, progressive, wealthy city with scarcely enough agricultural land around it under cultivation to raise enough of chicken feed for the local market. Ask a Victoria man what are the factors that produce the prosperity, and he at once tells you that they are the timber and the lumber trade, the coal, the fisheries, the presence of the war ships, the seal industry and the mines. If the Ontario man has any sense he says very little on the subject because he knows that with the exception of the lumber

and timber business these are factors with which he is not familiar. If the Ontario man is gifted in the art of discussing things he does not understand, and some Ontario men are highly gifted in that way, he may not go very far until he reveals the fact that he really does not know the colour of a sealskin when it comes out of the water. About the only thing an Ontario man can feel absolutely certain of, looking at the business of Victoria, is that there may be great business prosperity without agriculture.

NANAIMO.

Seventy miles north of Victoria, on the east side of the island of Vancouver, and close down to the water's edge, stands the city of Nanaimo. The streets are laid out in a rather irregular kind of way. Whether the irregularity was caused by the nature of the ground on which the city is built, the site being a hillside, or by the eccentricity of the people who founded the city I cannot say, but certainly the place is unique in its plan, or perhaps I should say, want of plan. The irregularity of the streets, however, does not interfere with business. Nanaimo is the coal city of the coast, and so excellent is the fuel found there that it overrides all fiscal laws and more than holds its own in the market of San Francisco and other cities. The supply seems practically unlimited, the amount of money that changes hands seems fabulous to economical eastern people, and one cannot resist the conclusion that some day Nanaimo may be the greatest money-producing spot on the coast. The human family cannot do without fuel any more than without food. Let any man look at the coal fields of Nanaimo and then at the wheat fields around Brandon and say if the Almighty has not given us one of the richest countries on earth. If Canadians cannot develop our resources and govern this splendid land honestly, they deserve to be scourged. A nobler heritage was never given to any people. Canaan was nothing compared with Canada.

NEW WESTMINSTER.

Sixteen miles from the mouth of the Fraser River and on its northern bank stands the beautiful city of New Westminster. Viewed from the deck of a steamboat in the turn of the river, at which the first sight of the city is obtained, New Westminster looks more beautiful perhaps than any other place on the coast. The bank on which the city is built rises rather sharply from the water's edge, and the whole city is seen at a glance. The two principal business streets run parallel with the river, and are on level ground, but the moment you leave them you have to climb. If you want to know the exact condition of your breathing apparatus and the extent of your locomotive power, just turn northward off the main street and make a few calls in the residential part. To overcome the difficulty of walking so much up and down hill the authorities are running an electric railway around to the back part of the city, and then the climbing will cease. New Westminster has an air of prosperous solidity and good taste about it that strikes a stranger very forcibly. Walking about the streets at every turn you catch yourself saying: "Now this is a highly respectable kind of place." To use an expression often heard on the coast, it is an "awfully decent" sort of city. Just what it is that gives the city such an air of pronounced respectability it might be hard to say, but it strikes a visitor that way.

Westminster and Vancouver City, twelve miles apart, are by this time united by an electric railway. I hoped to have a ride over the road, but it was not ready for opening when I left, and I had to be satisfied with a look at one of the beautiful cars as it stood on the main street. Speaking of electric cars reminds one that the coast cities are far and away ahead of eastern cities in this matter. A street car in Vancouver City or Victoria can easily run an eighth of a mile while an old horse on one of our Ontario street railways is getting himself pulled together for a start. New Westminster, like the other cities of the coast, seems to be growing rapidly, and with the lumber and fish industries at its door can hardly fail to hold its own in any emergency.

Next week I may say something about the coast as viewed from a Presbyterian standpoint.

FRIENDS' MISSION, MOUNT LEBANON, SYRIA.

BRUMMANA, July 25, 1891.—I left Montreal on the 20th of May, and on the 20th of June reached Jerusalem, and amongst other friends there met Mr. Ben-Oliel, full of zeal and expectancy.

Last Tuesday I paid my second visit to this place, which for a score of years past has been the centre of one of the most important missions in this country. Brummana is a village of over 2,000 inhabitants (Maronites, Greeks, Druses), situated 2,500 feet above and ten miles east of Beyrout, and in all respects appears to be central in relation to Mount Lebanon.

This mission consists of a boys' training school and a similar one for the girls, and over half-a-dozen day schools in villages immediately round about, and a meeting house where services are held on first days and the evenings of other days, much after the manner of Friends' meetings in the west. From a certain standpoint the medical mission connected with this station is the most important of all, for it draws from all sects, from all villages, and in speaking with some of the patients yesterday I discovered one who had actually come from Damascus, more than eighty miles distant, and is being treated for his eyes in the hospital.

The medical work consists of two main departments. A.—The hospital, a white stone building, tiled roof, situated practically in the midst of a snober forest, fitted to accommodate sixteen indoor patients, where medical attendance, food, medicine and spiritual help are supplied. B.—The dispensary, where the medical officer attends from three to four hours on four days of the week, assisted by Maria Felscham, who, like Ellen Clayton, the lady superintendent of the hospital, is a volunteer worker from England, spending as well as being spent in the service of humanity here. People come on foot from various villages of several hours' and sometimes of several days' journey, and seeing that they are poor for the most part, receive medical advice free, and medicine also in some cases. I have some acquaintance with similar institutions in other parts of the world, but the work here seems to strike me forcibly in two of its particulars, first, the medical man is a Christian native, trained in this country, has visited England twice in the interest of his work, and appears to consider the spiritual care of his patients as much his duty as the curing of their bodily diseases, and hence his bottles of medicine are adorned with texts of Scripture. Tracts are also at hand, and he sends them forth from the dispensary and distributes them when he is on the road, and in respect to his character there appears to be but one opinion in the communities round about. Second, this work is blessed with a train of Christian helpers, the nurses for example, both in the male as well as in the female wards, read to the patients and teach them texts and hymns. Now, in the event of the Presbyterian Church starting a medical mission in Palestine, would it not be well for her to enquire a little more into the genesis and growth of this mission here, with a view to ascertain the best way of manning the station? Dr. Hingston Fox, 43 Finsbury Circus, London, England, or Dr. Beshara Manasseh, Brummana, Beyrout, Syria, will no doubt be quite willing to assist in giving their experience and counsel. Theophilus Waldmeier (formerly in Abyssinia), who originated and still watches over and superintends this mission, will beyond doubt be glad to hear of and assist similar movements elsewhere.

G. B. H.

Schweir.

DR. MUNRO GIBSON.

There is a passage or two in the early life of Dr. Munro Gibson very suggestive and stimulating for young men and worth recounting. In 1857 or 1858 Rev. James Gibson came from Scotland with his family and settled as pastor of a newly-formed Presbyterian Church in Owen Sound. One son got a situation in a bank, and did not reside in Owen Sound. The eldest resident son, "John Munro" (Munro was the family name of his mother), took hold of the public school in Owen Sound, and taught for two years in a rambling log building originally built as a shelter for newly-arrived immigrants by the first crown-land agent in the place. Here he made himself active in all that pertained to the welfare of that vigorous backwoods town. My children were not old enough to go to school, but I know that "John Gibson" gave very good satisfaction. All this time he was poring over his classics, and kept up his standing in Toronto University, going down once or twice a year to pass his examinations; when he generally captured a "bursary" of \$100 or \$150 as well!

It must have been, I think, at the beginning of his third year in Canada that he felt himself compelled to go to Toronto altogether, to finish his course. I remember I called on him there—it must have been in the early part of 1861—and found him grumbling like anything at the fortune that had befallen him. And what do you think it was? He had taken the "Prince of Wales' gold medal," the highest honour of the year, but then it did not give him any ready money to pay his board! And he told me he "would rather have taken a bursary as before, which would have helped him along better." A very odd thing occurred concerning that same "Prince of Wales' gold medal." The next year the papers announced as "Prince of Wales' gold medalist, John M. Gibson." But a few days afterwards the *Globe* explained that "the John M. Gibson who took the Prince of Wales' gold medal this year is not the same John M. Gibson who took it last year." The fact was, the second John M. Gibson was the now "Honourable" of that name in the Ontario Cabinet.

In the autumn of 1858 a few of us got up a little tea and concert in aid of a library for a Sunday school in the town of which I was superintendent. Miss Wilkes, daughter of the late Rev. Dr. Wilkes, of Montreal, was visiting with another young lady friend, at her uncle's, the late Judge Wilkes, in Owen Sound. They, being quite musical, engaged to help at the concert with voice and instrument. Mr. Gibson, who played delightfully on a flute as well as sang, would also help. There was quite a circle of these young people; and they had a number of evening's practice. The concert was "a grand success." The young people did well, and were very well pleased with each other. Twenty years after, Miss Wilkes, then Mrs. Munro Gibson, asked me "if I had a copy of that old programme?" and I was able to post her a copy of what was, no doubt, a souvenir of a pleasant and memorable evening! I have not seen the Doctor for a good many years, but he has been gaining honour and repute by his writing, his preaching, and his Christian character, and such men deserve to be held in honour.

Newmarket, Ont.

WILLIAM WYE SMITH.

FRAGMENTARY NOTES.

IRELAND—BELFAST, THE NORTHERN ATHENS.—PRESBYTERIANISM—SOME EMINENT PREACHERS.—(Continued.)

Leaving Greenock by steamer I had a pleasant sail to Belfast, and although the mayflowers were blooming in some places, when I arrived at five o'clock on a May morning the mountains were covered with snow.

Belfast has been called the "Northern Athens," and is the commercial capital of Ulster, and right well it deserves the name, for here the tall chimneys, the Lough covered with boats, the railway whistle and the massive waggons drawn by Clydesdale horses, at once indicate that this is a growing, thriving city.

It seems rather strange that until a few years ago Belfast was not called a "city," only a town. The authorities over here are not so liberal in bestowing the name "city" on mushroom towns as we are on this continent; for in some of our new places when the proverbial blacksmith's shop, tavern and postoffice are fairly under way, in many cases we call the new-born village a city. Belfast has grown rapidly, and the city is being extended on all sides. It has for years been the great centre of the linen manufacture, from which industry large fortunes have been realized in past years. A very large business is done in flax and flaxseed, the latter imported from Rotterdam and Riga, besides a little from England.

Irish farmers are well posted in the raising and handling of this delicate product; and the success or failure of the crop as a general rule decides the prospects for the year. Small farmers used generally to sow a peck of flaxseed for every pound sterling of rent they had to pay, and this part of the farm produce was generally devoted to the paying of the rent.

Shipbuilding has assumed colossal proportions in Belfast. Some of our very best ocean steamers are built by Harland & Wolff. Mr. Harland has been mayor of the city, was knighted by the Queen, and represents one of the "Divisions" of the city in Parliament. The ship carpenters of Belfast are an influential body, and have important political influence in elections. They are nearly all Conservative, and are members of the Orange Society, and any candidate who can secure their influence, other things being equal, would have fair prospects of success. The terms "Conservative" and "Liberal" used to be potent in Belfast, but of late years, since the Home Rule question began to be agitated, parties now are better known as "Unionists" and "Parnellites," or in England as "Gladstonians" or "Unionists."

For the present the Parnellites would seem to be disorganized without any hope of being soon drawn into line, and although the results of the coming general election are by no means certain for Salisbury, still his prospects have not been so good for the last five years. The passive and dignified position which he maintained during the Parnell and O'Shea excitement was worthy of a great statesman, and the Land Purchase Bill which has been carried through this session by Mr. Balfour should secure the Government the support of every Irish tenant farmer irrespective of creed or politics.

There was a danger that the Bill might be so altered in the House of Lords that its effects would have been destroyed, but the Chief Secretary made it no secret that he wanted the whole Bill, and nothing but the Bill, and should Mr. Balfour never introduce another important measure, this Land Purchase Bill will bring him enduring fame. It is among the greatest Irish measures passed since the Emancipation Act was carried.

Mr. Balfour has shown an ability of statesmanship altogether uncommon in a young man hitherto unknown to fame. At present there is no just cause for discontent in Ireland. The land laws are as good, if not better, than in any other country, and the taxes are lower than in either Scotland or England.

RELIGIOUS QUESTIONS

It seems to be the disturbing elements. Roman Catholicism largely predominates, and of course wishes to control the educational interests of the country, and what is highly reasonable, the other denominations will not consent to this. The priests at present are casting Parnell aside and standing up for the Church.

Home Rule will no doubt be the cry at the next election, but the Protestants will generally stand by the Unionist Party. Presbyterians are Unionists almost to a man, and it is said there are only two or three Episcopalian clergymen Home Rulers. The next election will probably seal the fate of the Home Rule Party.

There are now no real grievances to be redressed more than the ordinary problems which trouble every country and which ordinary legislation is fitted to meet.

The liquor traffic, Sabbath observance, the education question and such like require the immediate attention of the Government. The settlement of these questions will be jealously watched by the Protestants of Ireland.

In view of an early vacancy in Belfast the Presbyterians have arranged to run a Presbyterian candidate irrespective of politics, as they think our denomination has not nearly the number of representatives in Parliament to which our numbers, wealth and intelligence entitle us.

Mr. Henderson, a Conservative, has been nominated, and is likely to command the suffrages of a majority of the electors. He is managing editor of the Belfast News Letter, the most influential paper in the north of Ireland. Mr. Wolff, of Harland & Wolff, is talked of as a candidate. Sir Edward

Harland at present represents one of the divisions of Belfast in the Conservative interest.

Sir Edward is a Unitarian, and Mr. Wolff hardly professes connection with any Church, so that under the circumstances Mr. Henderson's election is pretty safe.

In the past years Presbyterians have been content to be hewers of wood and drawers of water to a dominant Church, but they are waking up and exhibiting a strength which will strike terror to their enemies. There can be no reasonable objection to the candidature of Mr. Henderson except that he is a Presbyterian, which is the very reason why he should be elected by an overwhelming majority.

Presbyterians are arranging to contest a number of seats at the next general election, and if they only be true to the venerable and historic Church of which they are members and to each other, they can easily double the number of their representatives in the House of Commons.

I was much pleased to meet the Rev. Samuel Houston and Mrs. Houston, of Kingston, who were on a well-earned holiday. Mr. Houston when I met him was enjoying himself among his Belfast friends, who may be said to be legion. He was looking forward with much pleasure to the meeting of the General Assembly, to which he was a deputy. Unfortunately Mr. Houston was seized with typhoid fever, which laid him aside. He has many friends in the Irish Church; he keeps himself posted on Irish affairs, especially the history and particulars of Irish Presbyterian ministers. He is known to be a man of extensive and accurate information. He was educated at Queen's College and Presbyterian College, Belfast, and McGee College, Derry, where he had in the latter institution such instructors as Drs. Witherow and Croskery, whose writings are so well known on this side of the water. He was a prize man at college and led in a number of the classes. When he left college in response to a call he came to Canada to engage in ministerial work. Those who knew him intimately were in the habit of saying that his studies were only commencing. As a preacher he is fresh, thoughtful and instructive, always giving a connected view of the passage of Scripture under consideration. He is an unflinching advocate of Presbyterian doctrine, and will never be found among those who for popularity or other causes ignore the work of the atonement or the office of the Holy Spirit.

I hope that before this appears in print Mr. and Mrs. Houston, to whom their congregation owes so much, will be safe back in Kingston. Mr. Houston received his M.A. from Queen's College (now Royal University), Belfast.

Toronto.

K.

MISSIONARY TACTICS IN JERUSALEM.

MR. EDITOR,—In your issue of May 29 you published a letter under the above heading from the "Official Reporter of the C. O."

Your readers must be wondering who that unheard of, extraordinary personage or corporation "the C. O.," and who that singular "Official Reporter of the C. O." can be, and as I happen to know something of both, permit me to satisfy their legitimate curiosity, particularly as you have allowed my name and mission work to be introduced and discussed in your columns by "the C. O. Official Reporter."

Let me premise that I simply narrate concisely the statements made to me and to others in this city of Jerusalem by "the official reporter of the C. O."

And first, the "Official Reporter of the C. O." is, he says, "the forerunner"—a species of John the Baptist—of one whose advent in Jerusalem he predicts for the middle of this very month of June; so we have not long to wait; whom he had known for seventeen years; who works miracles—it is not stated where, but presumably in England; and who is to work miracles here, first by resuscitating Dean Stanley—whether here or in England is not specified; and, second, by invading people's private rooms at all hours of the day or night, passing through closed doors and thick walls, and so forth. He is not Christ Himself, but he who sits, or is to sit, at His right hand on His second appearing, and when He sits on His throne to judge the quick and the dead. The newcomer is to be recognized by wearing a common red cotton handkerchief round his neck, like his "forerunner."

Second, the "forerunner" has unmistakable signs of identity, for he has unfortunately a club foot, which excites pity; but yet he says he came all the way from Port Said on foot, with only four penny loaves for the way, which also inclines people to pity him and to ask him to their table, as I did once; but then it is only stupid Arabs who don't traduce those with whom they have eaten bread and salt.

The "forerunner" says the "C. O." are a small sect of "Christ Obeyers," who give all they have to the poor, according to Matthew xix. 21, and that is impliedly made to account for his shabby clothes, etc. He has been here fully three months, he says, as "investigator and judge of missionaries and their work in order to report to 'the C. O.'" As his letter in your columns proves, he condemns St. Paul for saying: "Christ sent me not to baptize, but to preach the Gospel" (1 Cor. i. 17), and eulogizes schools and hospital work above all preaching. I hope, then, that when this mission opens schools and begins medical work, he will condescendingly smile on them also!

His theology, at first plausibly of an enquiring nature, becomes in the end highly, peculiarly dogmatic, for instance actually he claims to be loved and to be told so, because he says he is an enemy.

The "forerunner" has all the airs of a schoolmaster, probably a disappointed one, seeking to ingratiate himself for some such occupation; thereby illustrating the old adage, "There is nothing like leather."

He has at all events accomplished a marvellous feat on paper; he has endowed some labourers here with Pentecostal polyglot powers!

It were mockery to congratulate my friends of the London Society for Jews on their new champion and advocate. I am, sir, yours truly,
A. BEN-OLIEL.

Jerusalem.

VACANCIES.

MR. EDITOR,—There appeared recently in your columns the Interim Probationer's Scheme, which was passed at last Assembly, and probably it is as good a one as we shall get for years to come. Assuming this, I want to say very emphatically that the scheme must fail to a large extent in its aim unless congregations give up a custom which has obtained wide currency of late years, viz., that of arranging a long list of names, giving only one Sabbath to each man. What is the result very often? It falls to the lot of one of the very best to be there on a wet Sunday, or when roads are at their worst, or when some of the leading men are from home, and of course this man cannot be called, for one-fourth or more of the congregation never heard him.

Or, he may select subjects for that one day not best fitted to captivate people on the spot, though quite capable of doing so.

Or, his misfortune may be that day to have a severe cold or some other disability, and his case is disposed of (adversely) in these circumstances.

Then it is well known that some men have the knack of appearing to much better advantage for a single day than they would if heard several times, while many of the best men must be heard frequently to be appreciated at their real value.

In view of all this how amazingly unwise for congregations to plan to hear one or two dozen men only one Sunday each and expect to form, instanter, an accurate opinion of the fitness or otherwise of each man for that charge!

Instead of hearing twenty-five men, one Sabbath each, and pass over the very best of them, how much better to select say three or four names, and give to each man not less than two Sundays, and the result would be in very many cases that out of the first five heard, or perhaps before they were all heard, a pastor would be selected who possessed precisely the qualifications needed for that particular place.

Were this done, and due promptness exercised in taking the mind of the congregation at brief intervals, such misfortunes would be few and far between as vacancies having a widowhood of six months, twelve months, aye, twice twelve with all the manifold evils that usually accompany and follow.

OBSERVER.

THE PRACTICALNESS OF DOCTRINE.

It is unfortunate that there should be a growing antipathy against doctrinal preaching. It denotes a certain degree of ignorance as to the real meaning and nature of doctrine. The fact is, doctrine, considered in its general aspects, is a very practical thing. It is quite probable that many people are prejudiced against doctrine for the reason that they mistake theory of doctrine for doctrine itself. There are many theories of doctrine, but they may have no vital and essential relation to doctrine itself, and often they do not have. Take the doctrine of repentance. It is intensely practical. But there are various theories of this doctrine, some of which at least are not at all practical. They are mere unpractical theories, having no value and are mischievous. Then there is the doctrine of regeneration. This, too, is very practical, for it relates to a work done by God, on certain conditions to be complied with by the sinner. But there are several theories about this doctrine which are impracticable. Yet the real and true doctrine itself is vitally and exceedingly practical, with reference to a compliance with its terms, and especially with regard to its issues. The proof of one's regeneration is to be found, not in a theoretical profession of the fact, but in the active doing of those things that are in harmony with the fact that God has changed the heart and given it a new life and pure impulses. The doctrine of regeneration is, that God, upon condition that a person repents of his sins and believes on Christ, works a radical and transforming change in his heart, and that this is evidenced by bringing forth fruits which correspond with the nature of such a work and change. And so we might go on to enumerate other doctrines of the Bible and show that there is more or less of practicalness in them. And it is easy to show also that all true Christian practice has its foundation and roots in some form of Christian doctrine, and that it is only as one is well indoctrinated that he can be practical in the right lines and most efficient manner.—C. H. Wetherbe.

Pastor and People.

WANTED—A MINISTER'S WIFE.

Wanted, a perfect lady,
Delicate, gentle, refined,
With every beauty of person
And every endowment of mind;
Fitted by early culture
To move in a fashionable life.
Please notice our advertisement:
"Wanted, a minister's wife."

Wanted, a thoroughbred worker,
Who well to her household looks,
(Shall we see our money wasted
By extravagant, stupid cooks?)
Who cuts the daily expenses
With economy sharp as a knife,
And washes and scrubs in the kitchen—
"Wanted a minister's wife."

A very domestic person;
To callers she must not be "out";
It has such a bad appearance
For her to be gadding about;
Only to visit the parish
Every year of her life,
And attend the funerals and weddings—
"Wanted, a minister's wife."

To conduct the ladies' meetings,
The sewing circle attend,
And when we work for the needy
Her ready assistance to lend;
To clothe the destitute children,
Where sorrow and want are rife;
To hunt up Sabbath-school scholars—
"Wanted, a minister's wife."

Careful to entertain strangers,
Travelling agents and such;
Of this kind of "angel visit,"
The leaders have had so much
As to prove a perfect nuisance,
And "hope these plagues of their life
Can soon be sent to the pastor's"—
"Wanted, a minister's wife."

A perfect pattern of prudence
To all others, spending less,
But never disgracing the parish
By looking shabby in dress;
Playing the organ on Sunday
Would aid our laudable strife
To save the society's money—
"Wanted, a minister's wife."

OUR NATIONAL SINS.

BY REV. GEORGE BRUCE, B.A.

(Concluded.)

DISHONESTY.

We come now to the third and last illustration, and this is set before us in the revelations of dishonesty in certain departments of public service, and of this let me say that while different from either of the others, it is but the last and most complete exposure of the evil of which I have spoken in connection with the two former questions. I have not been speaking of Sabbath desecration or intemperance in themselves, but as questions with which it seemed almost impossible to deal on account of a malign influence which prevented any fair, open dealing with them on their merits. In this last we have come upon the evil itself. It stands revealed before us in all its deformity and uncleanness as that which poisons and degrades so much of life. As to our consideration of a question of a so-called political character, I have very little to say. I know nothing of political parties as such in this matter and say nothing here of their different views of policy, but the suggestion that a minister of the Gospel is to be silent on a great question of public morality such as this now is confessedly become, is one which deserves a more severe rebuke if possible than the shame which it seeks to conceal.

"But why have you not spoken sooner?" or "why have you not waited till the close of the investigation, having waited so long?" Because it is not right to give credence to reports and to speak of them as I speak of them here to-night so long as there is any possibility of error or exaggeration. Any possibility that the affair might be a species of blackmail or of a partisan attack, and on the other hand it would be equally far from what I conceive to be my duty at the present time to wait for the decision of the committee or the House. My object, my duty, as I feel it, is not to pronounce upon individuals, to cast stones upon those who may be condemned. I want to get deeper down than this; let those who are guilty be condemned and fitly punished, but, while we do this, let us not forget in the cry "Turn them out," or "Keep them in," that when the guilty are discovered and condemned we are only at the beginning of our duty in this affair. There are several questions to be considered here. Who are guilty? What have they done? And, most important of all, what has caused this sad and shameful condition of affairs which is being revealed day by day in the committee room at Ottawa? It is very well to have the cancer removed at once by a skilful surgeon and keen blade, and you pray that another may not come in its place; but when the body is like the man, full of leprosy, when there is no soundness in it, but

from the crown of the head to the sole of the feet it is wounds and bruises and putrefying sores, you want new life—cleansing of the blood. You must reach the source of the malady. Now it is impossible to believe that all those who have been proven guilty, who have confessed their guilt, were dishonest men to begin with. How have they become so? What a painful spectacle an old man with white hair, a man of character and standing, highly respected, of honourable name, bowed in his misery crying "My God, that this should have come to me." Now it is not to take part in the condemnation of these men that I speak, but to enquire into the cause, the source of this temptation before which they have fallen.

It may be said, "The evil was in those men who laid the temptations in the way of the officials." That is true, but why were such men attracted to Ottawa, and in such numbers?

Our Lord said, "Whosoever the carcass is there will the eagles be gathered together." Sometimes you can see a line of carrion birds in the air flying to and fro over the woods, and you know that yonder far away in the dense forest is a carcass which they have discovered, and over which they are holding quarrelsome and noisy revel. The taint upon the air attracted them unerringly. Now this is what suggests itself to us with painful distinctness as we read the accounts from papers of all parties. These birds of prey have confessedly been holding high carnival at Ottawa, and though it would be wrong to hold those with whom they were dealing as of the same character, or to hold as true all that has been offered in evidence, still the fact remains and is only strengthened by the investigation that these men came there, and the question remains, what attracted them? For years they have been familiar figures at the capital. Undoubtedly they had full confidence in the power of money, and they bestowed it with unstinted liberality. Who taught them? How did they learn the way? What taint upon the air floating from the departmental offices, upon the banks of the Ottawa, north and south and east and west, to tell them of the prey?

Plenty of money to be expended—yes; but surely stern, clean-handed integrity would have discouraged them in time, whereas they have been becoming bolder and bolder in their advances, till the flapping wings and rending talons were beyond concealment.

Now the saddest thing to me in all this is that I am not surprised. If I should say that I am I should not be speaking the truth. I do not mean to say that I was prepared to hear guilt charged against any of these men or anyone else, but I cannot say I am surprised to hear of such things. Nay, I will say more. I will ask, Are you surprised? Is anyone surprised? On what grounds is he surprised? Have we not known that money in tens of thousands has been spent in elections? That bribing has become a thing of common occurrence? That men hold out their hands for the price of their manhood in the streets? And are we astonished and shocked when we discover where the money came from? Or how it came? But on the other hand, men wonder why the public conscience is not shocked more profoundly, why people seem to accept it as only a trifling affair, many of them. No wonder at all; they are quite accustomed to the idea of money in connection with politics. No man can pretend to say that there is any more certainty now that vast sums were spent in debauching the electors than there was before this investigation was begun.

And now, we come to the revelation in all its naked and hideous deformity of that justice-perverting, soul-enslaving power which becomes the ally of whatever is of evil consequence, and the enemy of true manhood and moral integrity.

COVETOUSNESS.

The love of gain. One said long ago, "every man has his price," and he might almost go from end to end of our fair Dominion and utter his slander unchallenged to-day.

"What will you give me" is the cry. Advanced position means a higher value for your political service, and the constituency as a whole is held at a price—some public favour to be bestowed, not as a right, as a national benefit, but as a bribe for the return of supporters or opponents of some political party. And many men who are exclaiming in well-feigned horror at the revelations, would be silenced if the test put to the accusers of the woman taken in adultery were applied to them—"Let him that is without sin among you cast the first stone." Many who can almost make themselves believe that they are shocked at the thought of such iniquity have received the price of their honour at elections held not long ago. Men who have sold their manhood in the shambles have been horrified as they read of these revelations, and cry as if tens of thousands of dollars were needed for the proper and necessary expenses of an election in any constituency, or as if this money could have come from nowhere. My brethren believe me we need to do something more than get at the guilt or innocence of certain individuals. This vile thing must be put away from us. And the remedy is in your own hands. A prominent temperance man once called on the late Sir John Macdonald and asked him when we should have a prohibitory law. "Whenever you want it," said Sir John. "We want it now." "Well, say so," was the response. "We say so now." "Well, send men to Parliament who will represent you," replied the Premier. And this is the sum of the whole matter. The Parliament and the Government are what the people make them. And the people make them what they themselves are. But the worst feature of all is that the conscience of the people seems to have been seared.

The moral sense is blunted. How can men who have accepted money for their votes expect their representatives to decline larger bribes when opportunity presents itself? This would be unreasonable. It is right and necessary that there be no faltering or concealment in this matter. Let guilt in high or low be exposed fearlessly and punished—punished so that the example will be remembered, but, believe me, no such process will reach the real source of the disease until the people rise in the name of God and purge themselves, breaking the chain which has enslaved and degraded them, and elect men of pure and honourable character to represent their clean conscience and pure manhood in the councils of the land.

There is no fairer land than ours. The sun does not shine to-day upon a more highly favoured country than Canada. And her life is young, taking its form and mould and character readily. What a sad thing that this wrench should have been given to the foundation beams. But there is a strong, true manhood to be roused, in the house and in the country. Let us call upon God and in the name of Christ, our Captain, let us put the evil away from us. Let us know more and more of that righteousness which exalteth a nation and less of the sin which is a reproach to any people.

MY MONEY'S MY OWN.

This is what Columbus Closefist said when I urged him to make a subscription to our new church. He had said that so often in response to similar applications that I thought I would try to reason with him a little. So I said:—

"By your money, you don't mean, of course, merely your cash on hand, but all your property, your land, your crops, your stock, and so on, don't you?"

"Yes, of course; I call them money because they have a money value."

"Very well; let us see. You call your land your own. But how did it become so? Did you make it?"

"No; but I came here in an early day. I found it in woods and prairie, with springs of water. It just suited me, so I homesteaded it. I built a cabin, broke up the prairie, cleared the forests, and put in crops, and worked on for five years. Then I 'proved up' my claim in the land office, and got my title, and it's just as good a title as anybody's."

"So you found the land all ready for the plow with a deep, rich soil. But how did it come there? Somebody must have made it."

"Nobody had been there before me but Indians and hunters. The prairie had not been cleared. It was just as nature made it. And the springs had not been opened. They, too, were just as nature made them."

"Oh, then, it seems that somebody did prepare that farm for you. You call that somebody nature; but you know very well that nature means God. God made all things. He made your farm. It was His before it was yours. He worked there, by what men call the laws of nature, thousands of years to fix up that piece of land so that it would be ready for you when you came. You just took possession of God's quarter-section, and because you had worked on it five years after He had worked on it many hundred times longer than that, you ignore His title and call the land your own."

"Well, anyhow, the land was of no account until it was broken up and cultivated. The Lord didn't grow any wheat or corn on it. I have made all the crops that have been raised on it."

"How did you make those crops?"

"By hard work—head-work and hand-work both. I tell you it takes brains as well as muscles to make a good farm."

"And where did you get the brains and the muscles? Did you make yourself, or did God make you? And if you had been born as some are, idiotic in mind and deformed in body, what could you have done on this piece of land? God gave you the intellect, the energy, and the splendid bodily health which have enabled you to change this wilderness into one of the finest farms in the country. So God has been a partner with you all these years. He has kept your heart beating, and without it the brain could not have planned or the hand have toiled. And God has been giving you sunshine and showers to help you make your crop. What could you have done all these years without rain? Yet you could not have made even a dew-drop. You have, therefore, been dependent on the co-operation of your heavenly Father for every dollar's worth of grain or fruit that you have taken from this farm. He has given you the use of his capital all along; and now what is His share of the profits? He wants a house built over in W—, in order that people may meet in it to worship Him. He sends me to call on you to give Him a part of what is His own. Whether you do or not there will be an accounting one of these days. At the end of life you will find these one hundred and sixty acres, with all their capabilities, charged against you. You will find yourself debited with health, intellect, education, rain, sunshine, and the manifold blessings of Providence. What will you be able to offset these charges with? What have you done for the Lord's poor, or for His Church? I tell you, Columbus, you may cheat yourself with the idea that all you hold with your miserly hands is your own, but you can't cheat the Lord. As He reckoned with His servants in the parable of the talents, so He will reckon with us all. We are not owners, but stewards, and you had better begin now to give an account of your stewardship."—*Herald and Presbyterian*.

Our Young Folks.

AN OLD SAW.

A dear little maid came skipping
In the glad dew day with a merry shout.
With dancing feet and with flying hair
She sang with joy in the morning air.

"Don't sing before breakfast, you'll cry before night!"
What a croak to darken the child's delight!
And the stupid old nurse, again and again,
Repeated the ancient, dull refrain.

The child paused, trying to understand,
But her eyes saw the great world, rainbow spanned;
Her light little feet hardly touched the earth,
And her soul brimmed over with innocent mirth.

"Never mind; don't listen, O sweet little maid!
Make sure of your morning song," I said;
"And if pain must meet you, why, all the more
Be glad of the rapture that came before.

"O, tears and sorrows are plenty enough,
Storms may be bitter and paths be rough,
But our tears should fall like the dear earth's showers
That help to ripen the fruits and flowers.

"So gladden the day with your blissful song,
Sing on while you may, dear, sweet and strong!
Make sure of your moment of pure delight,
No matter what trials may come before night."

BURDETT'S MESSAGE TO BOYS.

My boy, the first thing you want to learn—if you haven't learned how to do it already—is to tell the truth. The pure, sweet, refreshing, wholesome truth. The plain, unvarnished, simple, everyday, manly truth, with a little "t."

For one thing, it will save you so much trouble. O, heaps of trouble. And no end of hard work. And a terrible strain upon your memory. Sometimes—and when I say sometimes, I mean a great many times—it is hard to tell the truth the first time. But when you have told it, there is an end of it. You have won the victory; the fight is over. Next time you tell that truth you can tell it without thinking. Your memory may be faulty, but you tell your story without a single lash from the stinging whip of that stern old task-master—Conscience. You don't have to stop and remember how you told it yesterday. You don't get half through with it and then stop with the awful sense upon you that you are not telling it as you did the other time, and cannot remember just how you did tell it then. You won't have to look around to see who is there before you begin telling it. And you won't have to invent a lot of new lies to reinforce the old one. After Ananias told a lie, his wife had to tell another just like it. You see, if you tell lies you are apt to get your whole family into trouble. Lies always travel along in gangs with their co-equals.

And then, it is so foolish for you to lie. You cannot pass a lie off for the truth, any more than you can get counterfeit money into circulation. The leaden dollar is always detected before it goes very far. When you tell a lie it is known. Yes you say, "God knows it." That's right; but He is not the only one. So far as God's knowledge is concerned, the liar doesn't care very much. He doesn't worry about what God knows—if he did he wouldn't be a liar; but it does worry a man, or boy, who tells lies to think that everybody else knows it. The other boys know it; your teacher knows it; people who hear you tell "whoppers," know it; your mother knows it, but she won't say so. And all the people who know it, and don't say anything about it to you, talk about it to each other, and—dear! dear! the things they say about a boy who is given to tell big stories!—If he could only hear them it would make him stick to the truth like flour to a miller.

And finally, if you tell the truth always, I don't see how you are going to get very far out of the right way. And how people do trust a truthful boy. We never worry about him when he is out of our sight. We never say, "I wonder where he is? I wish I knew what he is doing? I wonder who he is with? I wonder why he doesn't come home?" Nothing of the sort. We know he is all right, and that when he comes home we will know all about it and get it straight. We don't have to ask him where he is going and how long he will be gone every time he leaves the house. We don't have to call back and make him "solemnly promise" the same thing over and over two or three times. When he says, "Yes, I will," or "No, I Won't" just once, that settles it. We don't have to cross-examine him when he comes home to find out where he has been. He tells us once and that is enough. We don't have to say "Sure?" "Are you sure, now?" when he tells us anything.

But, my boy, you can't build up that reputation by merely telling the truth about half the time, nor two-thirds, nor three-fourths, nor nine-tenths of the time. If it brings punishment upon you while the liars escape; if it brings you into present disgrace while the smooth-tongued liars are exalted; if it loses you a good position; if it degrades you in the class; if it stops a week's pay—no matter what punishment it may bring upon you, tell the truth.

All these things will soon be righted. The worst whipping that can be laid on a boy's back won't keep him out of the water in swimming time longer than a week; but a lie will burn in the memory fifty years. Tell the truth for the sake of the truth, and all the best people in the world will love and respect you, and all the liars respect and hate you.

HOW QUARRELS BEGIN.

"I wish that pony was mine," said a little boy who stood at a window looking down the road.

"What would you do with him?" asked his brother.

"Ride him, that's what I'd do."

"All day long?"

"Yes, from morning till night."

"You would have to let me ride him sometimes," said his brother.

"Why would I? You would have no right in him if he were mine."

"Father would make you let me have him part of the time."

"No, he wouldn't."

"My children," said the mother, who had been listening to them and now saw that they were beginning to get angry with each other all for nothing, "let me tell you of a quarrel between two boys no bigger nor older than you are that I read about the other day. They were going along the road, talking together in a pleasant way, when one of them said:—

"I wish I had all the pasture land in the world."

"The other said: 'And I wish I had all the cattle in the world.'

"What would you do then?" asked his friend.

"Why, I would turn them into your pasture land."

"No, you would not," was the reply

"Yes, I would."

"But I would not let you."

"I would not ask you."

"You should not do it."

"I should."

"You shan't."

"I will." And with that they seized and pounded each other like two silly, wicked boys, as they were."

The children laughed, but their mother said, "You see in what trifles quarrels often begin. Were you any wiser than these boys in your half angry talk about an imaginary pony! If I had not been here who knows but you might have been as silly and wicked as they were."

ANOTHER STORY OF A LIFE.

No one ever spoke of Phyllis Hendrick as one of the Hendrick girls! No one ever said, "There is one of the Hendrick sisters passing." She was Phyllis to everybody who knew her. "Trust Phyllis to do it; she can always be depended upon." So the gentle woman grew to fill a place in home and Church life. In the mission school she was appointed to visit the slums, because Phyllis could go anywhere. She never made a failure of any undertaking because she was always true to the best she knew. "I have met a woman whose dress and deportment was perfect." People like to be called perfect, so I ventured to ask, "What was her dress?"

"Oh, only some quiet, unobtrusive stuff; but she wore it like a princess."

"That," I answered, "was Phyllis Hendrick."

"But what is the secret of her success," was asked by one who noted the influence of her quiet life over the lives of others.

"Unselfishness!"

"If Phyllis ever thinks of herself it must be in her dreams," her sister laughingly said.

"Why are you always so happy, Phyllis? You are better than a tonic to have about one."

Phyllis laughed. "I believe I am always happy, and why should I not be? If the clouds are sometimes dark, I know the light is shining behind."

"But don't you ever grow tired, dear?"

"If I do I shall have all eternity to rest in. I want to meet my Maker with something more than a blighted head of wheat in my hands. The life He gave me is His, and He meant that I should spend it in His great harvest field. Even the feeble strokes tell, and my life is one, but I mean to keep on striving for Him."

"You should be a missionary, Phyllis."

"I should be just where God has placed me, for there my life-work lies. There are no longings for a broader field, for the whole world is His, and missionary work can be done anywhere."

WHAT AM I FIT FOR?

There is only one method by which a young man can discover what position in life he is best fitted to occupy. He must try. He may be qualified to plan, to lead, to control, or his talent may be simply executive, and of the kind that assists in carrying out the ideas of other men. In either case his aid is needed in the vast and diversified field of labour presented by a great and growing country. The head and the hand are equally requisite in every branch of science and business, in all the pursuits of actual life. If the man who is merely expert of hand stands or seems to stand on a lower level than he who plans largely and wisely, let him not repine at that, for on the plane where his capacities have placed him, there is less of responsibility and anxious care than in the higher positions assigned to more powerful and comprehensive intellects. Having found his true place in the great commonwealth of industry, let the young man cling to it, and not allow himself to be tempted by plausible stories and dreams of sudden wealth, into speculations for which he is not fitted.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 4,
1891.

CHRIST RAISING LAZARUS.

[John xi:
21-44.]

GOLDEN TEXT.—Jesus said unto her, I am the Resurrection and the Life — John xi. 25.

INTRODUCTORY.

The references to the New Testament give us a glimpse of a happy Jewish home. The members of the family were a brother and two sisters. There are various circumstances that give the impression that they were living in comfort. The members of the family were devotedly attached to each other. Jesus visited this affectionate home, and His presence there was greatly appreciated. Between the time of the last lesson and this He had returned to Galilee, and was at the time of Lazarus' death at Bethabara, beyond Jordan, about thirty miles distant from Jerusalem. While he was absent Lazarus had sickened and died. The sorrowing sisters had at once sent a messenger to Jesus, but He did not at once go to the home of the mourners. He remained for two days longer in the place where He was.

I. The Bereaved Sisters.—In the hour of their deepest sorrow the sisters manifested the same characteristics that they displayed on another occasion. Martha, the eager and alert, went out to meet Jesus as He drew near to the village, while Mary, the quiet and meditative, remained in the house. The salutation of each was the same, "Lord, if Thou hadst been here my brother had not died." This was not the language of complaint or reproach; it was more of wistful regret mingled with hope and faith, for she adds: "But I know that even now, whatsoever Thou wilt ask of God, God will give it Thee." She had faith in the power and in the love of Jesus. She knew that He who had healed the sick and raised the dead was able to do so still. It is sometimes argued that Jews had no definite belief in the resurrection of the dead, but there are frequent allusions to this belief in the Old Testament Scriptures. In Martha's answer to Christ's saying, "Thy brother shall rise again," "I know that he shall rise again in the resurrection at the last day," we have an evidence that the Jewish people cherished this belief.

II. Jesus the Comforter of the Bereaved and the Sorrowing.—To comfort Martha Jesus uttered this profound and glorious truth: "I am the Resurrection and the Life." He is the Author of spiritual life. He raises the soul from the death of sin to newness of life, joy and peace. Christ is the life of His believing people. He is the life of all that is good. Then, having power and authority over all things, He is able to restore bodily life, and it is His voice that will raise the dead from the grave at the last day. It is faith in Christ that brings life to the soul. Jesus adds: "Whoever liveth and believeth in Me shall never die." This accords with Christ's previous saying: "He that believeth in Me hath everlasting life." It is a present possession, and the death of the body does not separate the soul from God, but brings it nearer. There is no break in the continuity of life. He brings this truth immediately home to Martha by the pointed question, "Believest thou this?" Her answer is a strong and clear confession of her faith, "Yea, Lord, I believe that Thou art the Christ, the Son of God, which should come into the world." Martha then went back to her home and told her sister secretly that Jesus had come, and that He had called for her. Martha was desirous that Mary should have the same comfort and hope that Jesus had imparted to her. It was best to whisper Christ's invitation to her that she might have the opportunity of meeting Jesus quietly without the presence of strangers. Sorrow, while it desires sympathy, also courts solitude. Jesus was still outside the village, and remained there until the two sisters had met with Him. Mary, with characteristic intensity of feeling, cast herself at the feet of Jesus, and expressed her thoughts in the same form that Martha had done. It is said that at the sight of the weeping sisters, and their neighbours who had by this time gathered around them, Jesus "groaned in the Spirit and was troubled." It is rightly explained that the former expression implies indignation, and the latter means that He gave visible manifestation of His indignation, because He saw that sin was the cause of sorrow and of death. Then, not that He needed to be informed, but rather an intimation that He was ready to accompany them to the grave, He said: "Where have ye laid him?" The shortest verse in the Bible follows, one that has brought unspeakable comfort to unnumbered sorrowing hearts, "Jesus wept." All who beheld the touching scene were deeply moved. The Jews were impressed with the depth of Jesus' love for all the members of that family, and they began to think that One who had been able to give sight to the blind could have saved His friend from death.

III. Lazarus Raised from Death.—At length the grave, hewn out of the solid rock and secured by a stone placed against the opening, is reached, and Jesus commanded that the stone be removed. Martha, probably shrinking from the sight the remains would present, thought that after four days in the tomb the process of decay would be advancing. In response Jesus appeals to her faith, reminding her that if she believed she should see the glory of God in the mighty work He was about to accomplish. In obedience to Christ's command the stone was removed. He begins His great work with prayer. His was always true prayer in that it was in full accord with His Father's will. It was therefore always answered. His prayer on this occasion was for the benefit of the people, that by His work they might be convinced that He was the Messiah. Then in loud and clear tones He said: "Lazarus, come forth." The dead man heard His voice and obeyed. He came out of the tomb with his grave clothes on him. These Jesus commanded to be removed, and Lazarus, alive again, is restored to his family and life's duties once more.

PRACTICAL SUGGESTIONS.

The home into which Jesus comes is always a happy home, and no home from which He is excluded can have true blessedness.

Into the homes where love dwells, as into all, disease and death enter.

The one great and true Comforter in times of deepest distress is Jesus Christ, who wept tears of sympathy for the bereaved sisters of Bethany.

Jesus is the Resurrection and the Life. He alone can raise the soul dead in trespasses and sins to the life of holiness and the life of heaven. His voice will call forth the dead from their graves on the resurrection morn.

THE sudden changes liable at this season result in cold in head, followed by catarrh and perhaps consumption and death if not speedily treated. Nasal Balm almost instantly relieves cold in head, and never fails to cure catarrh in its worst form. It has cured thousands of others it will cure. Sold by all dealers or sent by mail on receipt of price (50c. or \$1 a bottle). G. T. Fulford & Co., Brockville, Ont.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 23rd, 1891.

SHOULD the report of Balmaceda's suicide receive confirmation and the accounts already published prove true, it is evident that he has not made an edifying end. The explanatory notes he has left behind go far to confirm the general impression that he was ill-fitted to preside over the national destinies of the Chilean Republic. Great men are great under all circumstances; they instinctively do their best under all conditions. The true hero is heroic in adversity as well as when carried on the crest of the wave of prosperity. The man who takes his own life knows not how to die. The discarded President of Chili may have apprehended the worst had he fallen into the hands of his victorious foes, but that is a poor justification for what is in reality a cowardly act. Suicide, preceded by a whining note, can hardly be regarded as a dignified ending, however much Balmaceda's misfortunes may have made him a fit object for commiseration.

IT is easy to indulge in sweeping denunciation of the politicians and officials who have been found out in Ottawa and Quebec. A much more profitable exercise for many people would be honest self-examination, followed by penitence and better lives. Would the practices that have come to light have been possible if the people of Canada held as high views on moral questions as they should hold? Is there not too much reason to fear that the rottenness at the top of the tree is caused at least in part by rottenness at the roots? Who sent these men to Parliament? Are the electors who sent McGreevy to Parliament any better than McGreevy? It is an axiom in politics that the majority of the people are always properly represented. It is cheap and easy to denounce a few Frenchmen hundreds of miles away who did not cover up their tracks successfully. If any good is to be done the people must be taught over all the Dominion to distinguish between an honest man and a rascal.

THE Pope is evidently taking a deep interest in the labour question, even enduring great bodily fatigue to show his personal desire for a peaceful solution of the problems that are perplexing thoughtful men everywhere. Following up his recent encyclical on the subject, he has been granting audiences to deputations of French workingmen who have thought it worth while to go on pilgrimage to Rome. The Pope has said some good things both in his encyclical and in his addresses to the pilgrims who have been granted audiences. It is no easy matter for a man who has attained to a great age, and who is popularly believed to be on the brink of the grave, to speak for over half-an-hour to a large assemblage, but that is what the Pope is reported to have done last week. It is apparent that the venerable head of the Roman Catholic Church has an eye to the main chance. He wishes it to be popularly believed that help can only come from that Church. He puts it, of course, that religious and moral influences alone can bring about a proper adjustment of capital and labour, but then he assumes, and wishes others to assume, that the Church of Rome and religion are convertible terms—an assumption that in these days makes a large draft on human credulity.

BREAKING up his camp in one of the Northern forests of the Union, the veteran editor of the *Interior* muses in this way:—

I suppose I will have to go back and take part in the revision discussion—and other debates. If we could have all such questions matters of consultation rather than of controversy and adroit management, it would be pleasant, but it is not pleasant to have to encounter the usual weapons and tactics of strife. I do not object to a direct encounter with any man for my ideas of right, but in these public matters, and

especially in ecclesiastical matters, a blow struck is like a shot fired; it will hit and hurt where you do not want it to. A controversy over truth is sure to degenerate into a fight for victory, and its glory—and whether "all things are fair in love and war" or not, in a conflict for victory all moral considerations are disregarded.

There is much truth in the foregoing, and the truth is never felt so keenly as when one is about to move from the "sweet peace and simplicity of God's world into the struggle and cunning of man's world." We venture to say that many of our clerical readers will sympathize with the editor who almost dreads going back to Chicago. What a glorious organization the Church of God would be if all the ecclesiastical politicians who scheme for place and fight for victory could be driven out of it. What a glorious thing ministerial life would be if a minister had nothing to do but preach the Gospel and visit his parishioners.

THERE is no use in denying the fact that the people of Canada are in part responsible for the scandalous revelations that are disgracing the Dominion. From time immemorial public men have been fleeced by societies and organizations of one kind and another. The moment a man is nominated for a seat in Parliament a dead set is made on him and he is made to bleed at every pore as long as he has a seat in Parliament or is trying to get one. We have heard of public men who refused to be nominated months before an election because they knew that as soon as nominated the bleeding process would begin. Few of our public men are rich. Many who enter public life in fairly good circumstances are financially wrecked in a few years. Even Churches are not behind in asking the member for the riding for a subscription. We do not vouch for the facts because we do not know what the facts are, but we have often heard that the Methodists and the Roman Catholics are the foremost and most persistent in making demands for money upon members of Parliament and other public men. This practice should be stopped at once. Men who serve the public should not be impoverished and then tempted to recoup by doubtful or dishonest Methodist means. If we are to have clean politics and clean politicians let the reform begin with the people themselves, especially with professedly religious people.

SOME of our contemporaries are saying rather hard things about the pulpit because ministers do not denounce the wrong doing brought to light at Ottawa and Quebec. One journal has been counting up the number of sermons preached against the political sinners, and out of the thousands preached every Sabbath in the Dominion can find only twelve against "boodling and boodlers." We quite agree with those who say that the pulpit should do its share in the reform which we hope is about to take place. To do reform work well, however, the pulpit must begin at the foundation—must begin with the people, and when a large majority of the people are right Ottawa and Quebec will soon come right. Is there any difference morally between the municipality or constituency that barter its votes for a railway or canal, or post-office or custom house, or public work of some kind, and the Government official who takes a commission for a purchase he makes from a manufacturer? The one uses his official position to make money, the other barter the highest privilege of a Briton for material gain. Yes, we want reform, we must have it or die nationally, but real reform must begin at the roots. The people must be toned up morally, and when the people despise dishonest gain our rulers will soon learn to avoid dishonest practices. To do any good the pulpit must begin with the people—the fountain of power in this country.

FROM many of our exchanges we learn that pastors are returning from their vacations and beginning work with renewed vigour. Practically the real work of the Church begins in towns and cities at the first of September. Circumstances over which the most earnest pastor has no control make it impossible to keep all the machinery working during the heated term. The workers go and for a time the work has to stop in part. This should be a good Church year. God has favoured the country with a bountiful harvest. Business of all kinds promises to be fairly good during the coming autumn and winter. Now let Christian people show their gratitude by doing their best possible work for Christ. In one respect the gospel minister has an immense advantage over every other man who works for the good of humanity. There may be room for doubt as to the best fiscal policy, there may

be doubt as to the best means to bring about moral reforms, there may be doubt as to the best form of government for the people, but there never can be any doubt that the people need the gospel. Whatever else they need they must always need preaching. There never was a time when they needed the gospel more than now. A genuine revival of religion would soon put an end to our political scandals. What Canada needs most is the gospel well rubbed in. Let us have it from a thousand pulpits

IT is singular how long barbaric customs survive amid advancing civilization. Anything more barbarous than the settlement of personal disputes by means of a duel is scarcely conceivable. True, many of these encounters for the vindication of personal honour are utterly farcical, but occasionally some one is either seriously hurt or killed. It is reported that a member of the Italian Chamber of Deputies and a colonial governor have had a serious encounter with swords and both have suffered somewhat severely in the conflict. The dispute that could only be settled by blood was occasioned by an enquiry into the manner in which the governor conducted the affairs of his office, and the deputy was a member of the Committee of Inquiry. The encounter was apparently more severe than modern duels usually are, but it appears to have been successful. The seconds were apparently satisfied that the honour of the respective combatants was vindicated, when they no doubt shook hands all round and the gallant and right honourable gentlemen will doubtless henceforth treat each other with the utmost deference and respect. But it is difficult for some people to understand how a question of fact or even a matter of opinion can be established or refuted by the superior fighting qualities of a successful duellist, and that the defeated contestant is wholly in the wrong. If the so-called code of honour sanctions such things it is evident that in character it is heathen and not Christian.

SORROWS unknown to most men come upon a really earnest and conscientious minister of the Gospel, and the more earnest he is the more he feels them. Preaching his farewell sermon the other day to his congregation in Chicago before entering upon his studies as professor in Union Seminary, Dr. Worcester said:—

The eight and a-half years that I have spent here as your pastor have gone like Jacob's seven years spent for Rachel. Those seven years seemed like a week for love of her. To me it now seems but a week since I preached my first sermon to you, and now I have preached my last. In the years that I have spent with you I have had no higher ambition than to help you to see Christ; to bring you to trust Him as your everlasting Saviour and to trust Him as your abiding friend. I am only sorry as I look around that I see so many to whom I have preached Christ, who will not be persuaded to know Him better.

That sorrow is felt by every Gospel minister worthy of the name. Nothing saddens his heart like looking at men, often kindly, generous, lovable men, who year after year refuse to take the Saviour as their friend and trust Him. The sorrow is often mingled with amazement. One wonders why men so attentive and respectful cannot be induced to take that decisive step and declare for Christ. A sensitive minister sometimes blames himself when the fault is not really his. There are many causes, any one of which may be at work. The only thing a minister can do in such cases is to labour on hopefully and prayerfully, and in God's time he may see even those who have for many years refused accept of salvation as it is offered in the Gospel.

THE CANADIAN CRISIS.

THE eyes of the Canadian people will this week be eagerly directed to Ottawa. The keen discussions now in progress will be watched with more than usual interest. The deliberate utterances of our public men on the painful disclosures made in the Committee of Privileges and Elections are of the utmost consequence just now. The tone of attack and defence will be carefully considered and all thoughtful and patriotic observers will try to grasp the principles that underlie the debates. The question before the Canadian people, with which their parliamentary representatives have to grapple, is of more importance than attaches to ordinary debate. The political significance of the discussion, not without importance to intelligent people, is of far less moment at the present juncture than the ethical aspect of our public affairs. It is because of the moral bearings of the questions now exciting our legislators to fever heat that the Canadian people are so deeply interested and so solicitous that the

Books and Magazines.

had reproach to the country may be speedily and satisfactorily wiped out. The good name and the future progress of the country are involved in the decision to which Parliament may come.

So far as public opinion can be gauged at present, no one has come out openly in defence of the plundering that has been permitted so long. If the public conscience has been shocked by recent disclosures there has been comparatively little emotion displayed. There have, it is true, been numerous clear and unequivocal condemnations of wrong-doing in the press and in the pulpit and in private circles, but as yet there has been no direct evidence that the temper of the Canadian people is such that they mean to put an end to the system that leaves the public treasury at the mercy of audacious schemers. An unpromising feature of the enquiries has been the effort to shield those who are high in place, a passionate reluctance to admit evidence that reflects upon them, and at the same time a firm determination to visit with condign punishment the minor offenders whose wrong-doing has been uncarthed. A more hopeful state of things would be seen in a thorough determination to deal passionlessly with every one, whatever his position, who is tainted with crookedness in the management of the nation's affairs. Canada is not so bankrupt in character that she is reduced to the necessity of putting men with shady reputations in the highest offices she has to bestow. What an example this would be to the young, the ardent and aspiring, were they to understand that a high sense of personal honour and unimpeachable integrity were disqualifications rather than otherwise for serving their country in the councils of the nation.

Many of our ministers have come out boldly and fearlessly in denunciation of the evils under which the country has cause to groan. They differ only in matters of individual opinion; in the main they agree. All honour to those who have spoken out. They have done so in a spirit of manly independence. It has to be remembered that on subjects that have a political colouring it is not always easy or pleasant for the occupant of a pulpit to speak his mind freely on questions concerning which his people may differ widely in opinion. Those who for prudential reasons conclude to remain silent should not be judged too harshly. They may be left to decide for themselves what is the best course to pursue. The pulpit, if it is to retain its just power and influence, cannot become the vehicle for the dissemination of party political opinions. In questions of national importance having a distinctly moral bearing it is different. In discussing these the ministry is strictly within its line of duty, and if it is becoming and proper to pray that those in authority may be guided aright in the discharge of their responsible duties, it is surely as much within the sphere of a minister's duty to speak a word of warning to his people when the principles of integrity are systematically violated with the connivance if not the participation of those entrusted with the conduct of public affairs and who are supposed to be the guardians of the nation's honour.

Many noble words have been spoken by ministers of our own and other Churches in condemnation of the evil things that have been done and permitted at the nation's capital. Some weeks ago Dr. Armstrong spoke manfully out in exposing the evils that all deplore. In this week's issue the concluding portion of a discourse by Rev. George Bruce, of St. John, N.B., appears, and it is well worth an attentive perusal. It is a model of what a sermon on public questions should be. There is no trace of partisanship in it from beginning to end. One point he makes clear and in this many others who have spoken agree with him. It is that as the Government is in the hands of the people the representation in Parliament will be what the people themselves make it. So long as people permit themselves to be swayed by sordid appeals and actual bribery we cannot have a Parliament free from venality. We may look with keen interest on the doings at Ottawa, but it rests with the Canadian people themselves whether they shall have clean and reputable men to make and administer their laws. Canadians cannot all be Liberals, neither can they all be Conservatives, but they can send to Parliament the best men in the ranks of either to represent them.

MISSIONARY TRIALS IN CHINA.

ATTACKS on mission stations in China have not yet been suppressed. Specious promises by the authorities have been made but it is represented that somehow there seems no evident intention of implementing them. This is taken to mean that governors and other officials are more or less

in sympathy with the rioters and imbued with the same hatred of foreigners that many of the populace display. So numerous and menacing are the native opponents of missions that in many places the gravest fears are apprehended. Imperial proclamations, warning the people against attacking foreigners and declaring that they shall be held responsible for the damages they commit, have not as yet produced a restraining effect though missionaries in China believe that when the people come to understand that the Government is in earnest, they will not be so ready to commit acts of barbarity and violence.

The most recent attack has been made on the mission stations at Ichang. It is too far up the Yangtze River for war vessels of any size to approach, but late advices intimate that a steamer of light draught has been chartered and a company of British sailors have gone up the river to take part in protecting the life and property of the foreigners menaced by the rioters. There is every indication that the various European powers, however conflicting their home policies may be, will act in concert in their efforts to secure freedom from attack for their citizens resident in China. Some are of opinion that a sufficiently strong display of armed force will deter the Chinese from inflicting farther injuries on the defenceless missions throughout the Empire. It is at best a doubtful experiment. It may comport with Mohammedanism to advance its interests by the power of the sword, but this is not a weapon by which the conquests of Christianity can be won. European soldiers and sailors are engaged only to restore and preserve civil order, but Chinese peasants are not likely to be able to draw fine distinctions, especially when cunning and determined opponents of Christianity are ready to pervert facts and enflame the minds of people with hatred of the missionaries in whose behalf the forces of foreign powers have appeared.

It has also to be borne in mind why this hatred of Christian missionaries which has apparently broken out so suddenly has been long and reverberatingly fostered. It is more than surmised that under this hatred of Christian teaching a deep-seated revolutionary movement is being carried on. Last week it was stated in cable despatches that there had been several seizures of arms, ammunition and even dynamite that secret societies had been surreptitiously importing, a fact in some degree confirming the impression that revolutionary designs are entertained. The appearance of small bodies of European soldiers and sailors may easily be seized upon as a pretext for beginning a civil war that might grow to serious proportions. Though there is room for conjecture, it may be that none of these serious contingencies may happen. It is possible that the energetic measures taken by the representatives in China of foreign powers will have the only effect intended, the deterring of the lawless disturbers of the peace, and teaching them the lesson that they cannot molest missionaries and other foreign residents with impunity.

The hostility of the Chinese to Christianity has been eagerly and persistently spread throughout the Empire. Native scholars have circulated pamphlets ascribing the most horrible atrocities to those who teach and have embraced it. As in the early days of Christianity in the Roman Empire, the meetings of Christian converts are described as the occasions of the wildest orgies, and the popular mind has been filled with alarm because of the supposed horrors that are said to be practised. Prejudice, like superstition, dies hard. After the present excited state of feeling has subsided, it will take a long time to disabuse the minds of many of the people that missionaries and their work have been grossly misrepresented. The Imperial Government is not hostile to Christianity. A number of the provincial governors have no sympathy whatever with the popular hatred and fear of it. They are doing what they can to disabuse the minds of the populace and bring them to a more tolerant mood. Wrong impressions, however, will continue to linger, and the missionaries will have to exercise patience and strive against discouragement. On this great and in many respects hopeful and encouraging field, as in others, patience must have its perfect work, for in due time they shall reap if they faint not. Neither should the friends of missions in this or other lands be discouraged because for the present the sky is overcast. These events try the faith, the courage and constancy of missionaries abroad and Christians at home. There is no reason for faltering or misgiving. Let the Christian Churches be unstinted in their sympathy and support; let them continue instant in prayer and these trying providences will yet turn out for the furthering of the Gospel.

JOHN FOSTER KIRK'S "Supplement to Allibone's Dictionary of Authors" in two volumes is to be published immediately by the Lippincotts.

MRS. HENRY WARD BEECHER'S personal memoirs of her husband, under the title of "Mr. Beecher as I Knew Him," will begin in the October issue of the *Ladies' Home Journal*.

THE "Century Dictionary" has at last been completed. The final pages of the sixth volume are now on the press. The work contains 500 more pages and 2,000 more illustrations than were originally projected.

THE *Hebrew-Christian* for September contains a fine portrait of the late Rev. Adolph Saphir, D.D., of London. The paper mentioned is published by the Rev. Jacob Freshman, 17 St. Mark's Place, New York, to further the interests of his Hebrew-Christian work.

MRS. ELIZABETH STUART PHELPS-WARD has recently completed a biography of her late father, Professor Austin Phelps, which will be published at an early date by the Scribners. An interesting feature of the book is the autobiographical matter relating to Professor Phelps' youth and early manhood.

A NEW and valuable addition to the literature of Christian evidences will be found in "The Fourth Gospel," to be issued immediately by the Scribners. Three eminent writers, the late Professor Abbot, Dr. Andrew P. Peabody and Bishop Lightfoot, have united in the book to present the evidences in support of the Johannine authorship of the Fourth Gospel.

WE have received a specimen of the beautiful, clear and accurate maps that are to compose W. and A. K. Johnston's (Edinburgh and London) *Royal Atlas*, to be published in monthly parts beginning in October. From the eminence of the house, the facilities they possess and the skill with which the work is prepared, it will be one of the best atlases ever published.

RUDYARD KIPLING'S new novel, written in collaboration with Wolcott Balestier for the *Century*, is entitled "The Naulanka, a Tale of West and East." It is a story of America and India. The principal characters live in a "booming" Colorado town, where the story opens, but the scene quickly shifts to the court of an Indian Maharajah, whither the hero and the heroine journey to meet with most varied experiences. The story will begin in the November *Century*.

HOW TO READ THE ENGLISH BIBLE. By Rev. John Burton, B.D. (Toronto.)—The substance of this little publication was delivered as a lecture at the Canadian Chataqua this season. It also appeared as a contribution in our pages, but through a *lapsus*, without the name of the writer, a circumstance which, though hardly fair to him, would enable the reader to form an unbiased estimate of the value of the article. The intelligent reader no doubt came to the conclusion that it was fresh, clear, candid and helpful, and, from its quiet, scholarly tone, worthy of its esteemed author.

THE *Century Magazine* will celebrate the 400th anniversary of the discovery of America by publishing a life of Columbus, written especially for that magazine by Emilio Castelar, the famous Spanish orator, statesman and author. The work is written in Spanish, and will be carefully translated. Senor Castelar, whose interest in and admiration for America are well known, has made a careful study of the new historical material bearing upon the subject, and it is said that his papers will be very richly illustrated. Other articles dealing with the discovery of America are in course of preparation for the same magazine.

BABYHOOD. (New York: Babyhood Publishing Co.)—The September number of *Babyhood* contains an important article on "Diphtheria," by one of the most eminent authorities on the subject, Professor J. Lewis Smith, of Bellevue Hospital Medical College. "Eczema in Childhood" is another medical article which will commend itself to young mothers. Under "Nursery Helps and Novelties" will be found useful suggestions for the sick room, descriptions of a medicine chest, of baby-guards, etc. The mothers record their experiences in the "Parliament," "Baby's Wardrobe" and in the other departments of that monthly nursery guide.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The September number completes the eighth volume of this decidedly good magazine. The title page and carefully-arranged index for the volume appears in this month's issue. The frontispiece, "Studios Moments," is a strong picture. A second paper, admirably illustrated, on "The Russo-Jewish Emigrant," by Rev. S. Singer, will be read with interest. Other handsomely illustrated papers are, "The Queen's Private Gardens at Osborne;" "Emanuel Hospital, Westminster;" "Turkish Girlhood," and "Cheswick, Past and Present." Lewis Morris contributes "A Song of the Year." Alan Adair furnishes a short story, "True Jealousies," and F. Marion Crawford's "Witch of Prague" is completed.

AN important arrangement has been made with Mr. Pinches, of the British Museum, to write for the *Expository Times* a series of articles dealing with the old Testament and the Cuneiform Inscription. He will go over the whole field of discovery in this department, incorporating and correcting Schrader's latest edition, and adding the new material which has been made available since it was published. In regard to these articles Professor Sayce writes to the editor: "I am glad to hear that Mr. Pinches has consented to write this series of articles. You could not have found any one more fit for such a work. He is one of our best Assyriologists, and his position at the British Museum gives him access to all the newest sources of Assyriological information." Professor Sayce himself will write on "The Higher Criticism" and the "Monuments," the first article appearing in the October number. The same number will contain an article by Professor Caspar Rene Gregory, of Leipzig, on the "Teaching of Theology" in that University. Arrangements have also been made for articles upon English literature in its religious and ethical aspects. Professor Henry Jones, of University College, North Wales, will write on Browning, and Miss Woods, of Clifton College, on Milton. With the issue for October commencing Vol. III., the *Expository Times* will be enlarged to double its present size.

Choice Literature.

TOGGS' TEMPTATION.

"Milk-o-oh! Eee-o-oh—ee-o-oh!"

What cry is this that breaks so rudely upon the stillness of the early summer morning? The golden sunshine is supernally clear and unsullied; the young western breeze, just awaking from its night's repose, breathes upon us the purity of heaven; the dew still trembles and glitters upon the trees in the square; and the faint scent of hay, thrilling one with a longing for buttercup-fields and rose-dotted lanes, comes wandering to town with the lumbering country wains, and has not yet lost itself among the many odours of the city.

"Milk-ee-oh-o!—eee-o-oh!—yo-ho-oh!"

This time it is accompanied with the creak of wheels and the clank of cans; and a congregation of sparrows assembled beneath the eaves suddenly cease their silvery chorus, and perk their knowing little heads, and flirt their saucy little tails, as they watch the movements of the big wingless bird below, whose note is so much louder than their own.

"Stand still, Polly!—sta-and still!"

It is only Tommy Toggs, the rosy-faced milk-boy. Toggs has lately been promoted—or, to give due honour where honour is due, I should have said *again* promoted; for Toggs' career ever since he first entered Simpson's employ has been an uninterrupted series of promotions. First of all he was just "Tommy," and ran about for one of Simpson's carriers, collecting empty cans, and so forth; then, like a developing tadpole, he dropped the tail of his name, and, becoming "Tom," carried a small can on his own account, and served the customers; next, we found him a mature "Thomas," with an egg-basket added to the can, and a pouch for money, Simpson having seen that he might be trusted to receive payments; finally, not more than a month before this fair summer morning of which we write, our young friend bloomed into "Toggs" complete, and was placed in charge—oh, joy and honour unspeakable!—of a gentle brown pony and a nice creamery-buttery-locking yellow milk-cart, with smart red and gold letters on the sides. And he was not yet fifteen.

If Toggs was proud of the pony and cart, I cannot tell how proud Toggs' mother was of Toggs, or how often she thanked God for giving her such a good son to be a comfort to her widowhood; and she would not let herself think it hard that the son of a master-mechanic should be nothing better than a milk-boy, knowing that a good milk-boy is as honourable in God's sight as a good merchant—or a good nobleman, for the matter of that. And when he had to turn out in the fog or frost of dark winter mornings, and she knew that thoughtless people would sometimes keep him standing in the wet or snow twice as long as they need, she only gave him an extra kiss and a bigger spoonful of sugar in his mug of hot cocoa, and sent up a wordless little prayer to Heaven that he might be kept bonny and well. She never uttered one word that might sow the seed of discontent in his brave young heart, or cloud his merry face.

As for Toggs' little sister Nellie, she thought him the grandest, strongest, cleverest, handsomest, best big brother in the world; and she knitted him a crimson scarf, every stitch herself, and a gorgeous pair of cuffs—one of which was orange-yellow, with stripes of shaded blue, and the other a chaste mingling of grass-green with terra-cotta pink; for they were made with oddments of wool that the kind "toy-shop lady" had sent over to Nellie to amuse the child in one of her bad times.

Poor little Nellie often had bad times. She was subject to swelling of her glands, which kept her weak and pale and small. Sometimes the painful tumours had necessitated lancing, and several ugly scars were left on her soft little neck. But if you had ventured to suggest that Nellie was anything but a beauty—a real fairy, in fact—in Tom's hearing, he would have looked as if he wanted to knock you down! A regular "mutual admiration society" were Mrs. Toggs and her two children. After all, there was something very winning in the child's delicate face; and everyone allowed that her large brown eyes, shining with intelligence and shaded by long black lashes, were most lovely.

It was of Nellie chiefly that Toggs was thinking on this fresh June morning; and the hay-waggons had set his thoughts going.

"That's what she wants!" he said to himself. ("Milk-o-oh!—yo-oh-oh!") I'd give something to see her rolling in the hay-fields along with the other little 'uns. Why, the very smell of it is enough to make you dance. I feel 'most as if I could fly! Not to speak of the daisies and buttercups and 'toddy' little yellow chickens running about as she's so fond of, and the eggs for her breakfast, and (Milk, ee-o-oh—ee-yo-ho!) nothing to do all day but run about and play and pick the flowers! My! wouldn't she come back fat! But fun's won't stretch to it; so it's no use thinking. Come on, Polly!"

And the docile pony, who had soon grown to know Toggs' kindly voice moved obediently to the next stopping-place.

Some may wonder how it happened that, with so many agencies at work for giving ailing children country holidays, little Nellie Toggs longed for the green fields in vain. I fear I must confess that Mrs. Toggs, estimable woman though she was, had a wee bit too much pride; "proper pride," of course, but too much of it. She continually hoped that she might be able to save enough to send or take Nellie away herself, though unforeseen expenses had again and again prematurely swallowed up the little slow growing hoard. Nevertheless, she still waited and hoped, and comforted Nellie with prospects for "someday," and refrained from putting the child forward as a candidate for the bounty of either church or school.

"There are others worse off than we are," she would say to Tom when he ventured to argue the point, "and children more weakly than Nellie. It would be downright robbery to take for nothing what we are able to pay for; and when this and that is settled, I believe we shall have a trifle to spend on a holiday, and then an outing Nellie shall certainly have."

"Yo-oh-ee-o-oh!" and the neat yellow cart with its silvery-shining cans stopped at Dr. Marwood's door. But the family were not early risers, and the milk was to be left in a corner of the front portico.

Turning away, Toggs' eye was caught by something gleaming in the neighbourhood of the key-hole, which was partly concealed by a laurel growing in an ornamental pot.

It was a bunch of keys on a ring, hanging from the one that had been left inserted in the lock of the door.

His first impulse was to pull at the bell and give information of his discovery. But there immediately appeared before his mental gaze the vision of a printed bill on which the words "Lost—Reward" were very conspicuous; and almost at the same moment he remembered finding a purse in a customer's front garden one day, and handing it in, to receive a "thank you" only for his honesty.

"The knowledge that you have done right, and as God would have you do, was enough," his mother told him; but Tom couldn't get rid of a lurking suspicion that if he had taken care of his find till it was advertised for, the transaction, from a worldly point of view, might have been more profitable.

"Lost—Reward! Five Shillings Reward! Ten Shillings Reward!" How the big black letters dazzled Toggs' imagination! He even fancied he had somewhere seen "One Pound Reward" offered for a missing bunch of valuable keys. Then Nellie's white face and wistful brown eyes came before him, and he heard her repeat the question of a few days before: "Tommy, does the milkman in the country take the cow round in his cart instead of the big can?"

"Bless her! she shall know for herself," thought Toggs. "I'm in luck's way, and it would be a wicked shame not to let her have the benefit of it."

So he quietly slipped the keys in his pocket, and silently turned away. The pony followed him without being called and he didn't sing "Milk-oh!" again until he reached the other end of the long street.

"It wasn't like stealing—not a bit like it," Toggs found it necessary to assure himself several times in the course of the morning. He was only going to "take care" of the keys for a little while, and, anyhow, he should give them up in a day or two, whether any reward were offered or not. The probability of enquiries being then made as to when and where he found them did not occur to him.

The doctor and his family were seated at breakfast in their pleasant morning-room. The window was open, and the breeze gently swayed the soft muslin curtains, and wafted in the refreshing odour that followed the damp brown trail of a water-cart.

"You are quiet this morning, Emma," observed the doctor when his sister, Mrs. Wells, who had sat for some minutes lost in contemplation, gazing up at the sunlit lime leaves trembling in vivid green against the clear azure sky; "are you not well?"

"Yes, quite well, thank you, Geoffrey; but I was thinking of a dream I had last night—or, rather, this morning, just before I woke. It has all gone from me now, but I know the central figure was that poor man Toggs—you remember?—who came to fix our electric bells at Clevedon."

"That was always a sore subject with you, Emma."

"Yes, and always will be," returned the lady. "The evidence against him certainly looked strong, but we had no right to judge him so hastily."

"It is sad that he should have died without knowing that the ring was found, and his character cleared," said the doctor's wife.

"I wonder if the suspicion in any way hastened his death!" sighed Mrs. Wells. "I would so like to know, too, what became of his poor wife and children, a nice, superior sort of person she was. Oh, there goes the surgery bell, Geoffrey! You have not had a single meal in peace since I have been here."

"Could you see who it was?" asked Mrs. Marwood, as the doctor bustled out of the room.

"A woman leading a little girl passed the window a moment before," replied her companion; "and the child was holding something up to her eyes."

The doctor's wife shuddered. "A great many surgical cases are brought to Geoffrey," she said; "he is known to be so clever, and the hospital is so far off. But any accident to the eyes is terrible!"

A few minutes later Dr. Marwood came rushing back like a whirlwind.

"My keys! Emma—Julia—have you seen anything of my keys?" he distractedly cried. "I've got a child here with something run into her eye, and my instruments are all locked up!"

Full of sympathy both for the doctor and his unfortunate little patient, the ladies at once commenced a vigorous search. But, as Mrs. Marwood said, "If the doctor himself cannot tell where they are, I fear we are not likely to be able to help him. Geoffrey always carries all his keys about with him on one bunch."

"I fear, too," said Mrs. Wells, "that the case may be urgent!"

"Urgent, yes!" cried the doctor, who was hurrying from room to room, halt beside himself with anxiety. "Every moment is of value. The child's sight for life may depend upon it.—Ah, I have it! They are in the street door. I remember now! That's where they must be."

And he darted away again.

"He was called to a patient very early this morning," said Mrs. Marwood to her sister-in-law. "I suppose he thinks he may have inadvertently left the latchkey, which is with all the others, in the lock when he returned."

"It is to be hoped that no dishonest person has caught sight of them!" exclaimed Mrs. Wells. But while she was speaking the doctor came back with the disappointing news that the keys were not to be found.

"She must go to the hospital at once," he said referring to the poor little sufferer. "Dear, dear! that ever this should have happened! God grant that the eye may not be lost through it—I should never forgive myself! But I am sorely afraid."

"Come, come, my love, be a woman and bear it!" they heard the mother say, as she took her child away. "We must get to the hospital somehow, you know. Come, let's make haste, dearie, and the pain will the sooner be better."

"Poor dear!" murmured Mrs. Marwood. "How dreadful to have to send her away like that! But what will Geoffrey do? If the keys really were left in the door, I fear somebody must have stolen them!"

At twelve o'clock Toggs went home to his dinner. His step was not so brisk as usual, though he kept telling him-

self that he had done no harm, and that the keys jingling in his pocket represented a gain of ten shillings or even a pound towards Nellie's holiday in the country. How pleased she would be!—how her beautiful eyes would shine when he told her! But he doubted if he should exactly like to confess where the keys were found, and resolved to say nothing about the matter until the reward was secure.

He trudged up the stairs to his mother's lodgings at the top, but no Nellie came dancing out to meet him. That was "queer," he thought. Yet still "queerer" was it to go in at the half-open door and find the room empty!

Empty, and in a state of confusion! The breakfast cups stood unwashed upon the table, and the bread and butter beside them. An uneaten slice in Nellie's plate, and some tea left in his mother's cup, suggested a sudden interruption of the meal. But where were they gone?

While Tom stood stock-still, gazing in perplexity and dismay, he heard, to his relief, his mother's footstep on the stairs.

"Oh, my dear!" she panted, as she reached the top. "I was afraid you'd be in before I could get back. I've only just been out to get the dinner, Tom. I've been so hindered, going to the hospital with Nellie."

"Nellie! What's happened to her, then?"

"Why, my dear, it was rather a serious accident," replied Mrs. Toggs, bustling round meanwhile to get her hungry boy something to eat. "She was sitting at breakfast, and was amusing herself by twirling a few glass beads at the end of a piece of cotton, when they struck against the edge of her plate, and one of the beads was smashed, and somehow—I suppose, because of the twirling—a tiny splinter of the glass flew in her eye."

"Oh, mother!" gasped Tom, turning quite pale. "Poor little chicken! Is it very bad? Where is she?"

"So bad that when I took her to the hospital they would not let her come away. I was obliged to leave her there."

"Couldn't they get it out, then—the bit of glass?"

"She went under an operation, poor dear, and the doctor says he believes it is all removed. But I hope and trust—! But there, Tom, I don't want to make you miserable. The doctors are wonderfully clever, and God is good."

"She won't—she won't lose her sight, will she, mother?" asked Tom, his appetite completely taken away by this direful news.

"We must pray not, my dear; we must pray! But anything to do with the eyes is so dreadful."

"I s'pose she didn't like you coming away without her?" said Tom.

"No, poor lamb! of course not. But she will have every kindness there. Oh, Tom, you never saw such a beautiful place!—and I knew it was for her good."

Mrs. Toggs did not tell Tom of the sad delay caused by going first to Dr. Marwood. She thought it would only worry him the more.

Very heavy was Tom's heart, and very unlike his usually rollicking shout was his spiritless "Milk-oh!" that afternoon. What good would be the reward he hoped for if Nellie could not go in the country, or if going—worse still!—she could not see? It was only for her sake he wanted it, and now—!

Toggs could not have described how he felt, but he gradually became overcome with the conviction that there was going to be no blessing on what he had done for Nellie that day.

"I'd better take 'em back," he thought, as he again neared the doctor's house, "and chance getting anything. I reckon it wasn't quite fair and square. I don't think mother would have liked it if she knew, and mother's mostly in the right. It wasn't doing as I'd be done by, I'll own. When I lose anything, and anybody else finds it, I want 'em to give it up to me, sharp, sure enough, and I s'pect other folks feel the same. Milk-o-oh-ee-o-oh-ee-oh!"

And having made this good resolution, Toggs' voice was once more clear as a bell.

"Here, give these to the master, will you?" he said, when the doctor's servant appeared at the area with her jug. "I found them sticking in the door, and I guess they're his."

"Master's keys!" exclaimed Mary. "When did you find them?"

"S' mornin', first thing," confessed Toggs, who never told a lie.

"This morning! Oh, why didn't you knock at the door with them at once?" cried the girl. "Master has been in such a way! And a poor child came here at breakfast-time who's likely to lose the sight of her eye because he couldn't attend to her, through all his things being locked up!"

"What child?" demanded Toggs, aghast.

"I don't know! I only heard that she'd got a bit of glass or something in her eye. You'd no right to go and keep master's keys all day, like this! If you'd given them in at once, as you ought, you'd very likely have got something for your trouble. You'll get nothing now!"

So saying, the servant slammed the door, and left poor Toggs standing on the steps, quite overcome with the dreadfulness of the revelation.

He had wanted to do Nellie good, and because he took a crooked way about it, he had perhaps caused her a lifelong injury! He quite believed himself to be the most wretched boy in London that sunshiny day.

If Toggs had indulged any hope that the poor little sufferer spoken of might not after all have been his sister, it was dispelled by his mother's corroboration of Mary's tale, when he told her the whole truth at night.

"What shall I do, mother?" he said, with an insuppressible sob. "If Nellie loses the sight of her eye all through me, I shall—I shall—I don't know what I shan't do!" and he fairly broke down at the thought.

"We can only pray to God, my boy, as I said before," answered the widow, "and hope in His great mercy."

The following afternoon, while Toggs was out on his round, something happened. A lady—a real lady, not a visiting-lady, nor yet a tract-lady, the occupant of the parlours confided to her of the first floor—came to see Mrs. Toggs, and stayed quite a long while.

This is a fragment of their conversation:—

"Directly I heard that the milk-boy had given the keys back, and that Mary thought his name was Tubbs or Noggs, or something like that, it occurred to me that he might be some connection of my poor friend Toggs. I have so often longed to be able to let you know that your husband's character was cleared at last, and—and," here the lady

faltered a little, but she was true and brave, and resolutely concluded—"and ask you to forgive me for judging him so unjustly. I think he would if he had been alive!"

"I'm sure of it, Ma'am, and it's very kind of you to speak so!" replied Mrs. Toggs. "He was a good man—one of the best who ever walked this earth—and I only hope Tommy may grow like him. You don't think Tom meant to do wrong in keeping the keys, do you, ma'am? He never dreamt what trouble it might give."

"I am sure he did not. It was just thoughtlessness," Mrs. Wells assured her. "Or else he may have fancied nobody was up, and it would be no use to ring. I am deeply grieved, for the sake of your poor dear little girl, that he should have made such a mistake; but we are all apt to fall into error. I want you, please, Mrs. Toggs, to let me know what I can do to make up to you—in part, at least—for the wrong I did your husband."

Mrs. Toggs, however, though she blushed and wiped her eyes, and murmured something about "very kind," could offer no suggestion, or would not, and Mrs. Wells departed to think the matter over for herself and consult her brother.

For the next week or ten days Tommy Toggs lived on a perfect rack of anxiety as to how it would fare with his little sister, and for even a greater while than that it seemed uncertain whether one of those pretty brown eyes might not be for ever closed. Tom prayed then as he had never prayed in his life before. Had the worst been realized, so complete was his self-blame, that he would have felt that he alone, by causing that sad delay, was responsible; but his mother always remembered his unselfish motive, and never uttered one word of reproach.

And God was very good to them all. He did not let little Nellie suffer over-much, or her brother be too severely punished for his brief lapse from the path of absolute rectitude. She by-and-by came out of the hospital, not only quite cured, but looking positively better than ever for the good treatment and nourishing food that she had enjoyed. Toggs added two new syllables to his milk-cry that very day, as the only adequate expression he could find for his jubilant feelings. If you should ever hear a fresh complexioned youth sing "Milk-ee-oh-oh-i-o-oh-yulk-o-oh!" with great vigour, you may suppose that it is possibly he.

Mrs. Wells sent Nellie and her mother into the country for a whole month, and begged a week's holiday for Toggs to join them. She, furthermore, started an account at the Post Office Savings Bank, of \$50, in the name of the said Thomas Toggs. However, if anybody is disposed to think that, all this considered, he was not sufficiently punished for his fault, let them ask Tom himself. He will say: "That week or so when we didn't know whether or not Nell would lose her eye I shall never forget if I live till my dying day. I wouldn't go through such a time again, not for no money!" —*Jennie Chappell, in The Quiver.*

ACROSS THE WHEAT.

You ask me for the sweetest sound mine ears have ever heard?
A sweeter than the ripples' plash or trilling of a bird,
Than tapping of the raindrops upon the roof at night,
Than the sighing of the pine trees on yonder mountain height;
And I tell you these are tender, yet never quite so sweet
As the murmur and the cadence of the wind across the wheat.

Have you watched the golden billows in a sunlit sea of grain,
Ere yet the reaper bound the sheaves to fill the creaking wain?
Have you thought how snow and tempest and the bitter winter cold,
Were but the guardian angels the next year's bread to hold,
A precious thing, unharmed by the turmoil of the sky,
Just waiting, growing, silently, until the storms went by?

O! have you lifted up your heart to Him who loves us all,
And listens, through the angel-songs, if but a sparrow fall?
And then, thus thinking of His hand, what symphony so sweet
As the music in the long refrain, the wind across the wheat?

It hath its dulcet echoes from many a lullaby,
Where the cradled babe is hushed 'neath the mother's loving eye.
It hath its heaven-promise, as sure as Heaven's throne,
That He who sent the manna will ever feed His own;
And, though an atom only, 'mid the countless hosts who share
The Maker's never-ceasing watch, the Father's deathless care,
Do you wonder when it sings me this, there's nothing half so sweet
Beneath the circling planets, as the wind across the wheat?
—Margaret E. Sangster.

SWITZERLAND EN FETE.

For some days past Switzerland has been in the throes of patriotic excitement consequent on the celebration of the Sixth Centennial of the Confederation. The Swiss, as a nation, are almost as cosmopolitan as the English. Already, in almost every corner of the globe, have their fellow-countrymen held personal celebrations—eaten their dinners, and drunk with enthusiasm to their home and kindred, to that land of mountain and of flood, so beautiful, so peaceful, and so loved; that land at once the pride of its children and the pleasure of every lover of nature. In the long past its sons were distinguished by their valour, in the present they are distinguished by their industry

and their modesty, and especially for an intelligence which has raised them almost into a nation of jurists, to which is submitted for arbitration many of the vexed questions that agitate, almost to the verge of hostilities, its greater and more powerful neighbours. The local "home" rejoicings have been most impressive. The four Swiss nationalities, German, French, Italian and Roman-èsch, unite as one man; and in this absolute unity under the Banner Federal is the strength of the nation. In French Switzerland, even—the Canton de Vaud—where race differs from that of the ancient founders of the Republic, and where the reminiscences of Bernois oppression have never quite died out, the enthusiasm has been almost frenzied in its intensity—banquets and speeches, whole populations dining together in the open air outside their houses in street after street, historical representations, processions, cannon, etc., have brought home to every man, woman and child, the strength of a living patriotism which will reach its apex in the *fêtes* at Berne, where beats the very heart of the nation. The little Republic of Helvetia has no enemies. Its people are law-abiding and united; its rulers modest and wise; while its Government is the most purely democratic in the world. The soil of Helvetia is unsuited to ambitious politicians, and the happiness, prosperity, and contentment of its people is a living example to the Republics of Southern America, and elsewhere, whose stability is written in sand.—*The Colonies and India.*

THE MISSIONARY WORLD.

A JAPANESE GIRL'S HOME LIFE.

Girls the world over need to know, and are expected to learn, much that is not taught in the schoolroom; so that most girls have home duties and home lessons that are very different from their school duties, and considered of much more importance by many parents. For this reason it may be interesting to look at the home life of Japanese girls, whose parents, we will find, consider that their daughters have a double duty in the house; one being to help the mother in all ways they can, the other to prepare themselves to become capable mistresses of their own future homes. I must say here that I write not of what I have seen, but of what I have heard from the girls themselves. My occupation as a school teacher leaves me little time or opportunity of seeing for myself.

The young girls take much of the care of the younger children, especially the babies, who are tied on the backs of their young nurses in the morning, and remain there the greater part of the day. These little girls often go on errands for their mothers to a neighbour's or the store. There are pleasures in store for them: too in the shape of dolls, in the making of whose dresses they take their first sewing lessons; while they unknowingly learn the principles of washing in the childish fun of making clean these same small garments.

As the girls become older they are taught to help in the various household duties. Let us take a girl of the middle class. On arising in the morning she folds her bed and puts it away in the closet, then goes to the kitchen to assist her mother in the preparation of breakfast, making ready the table or tables, and waiting on her father during the meal. At its close she washes the dishes and arranges everything orderly in its accustomed place, then sweeps and dusts the rooms, her mother in the meantime attending to other duties. When the house is cleaned the young woman sees to her own personal appearance a little, more particularly, perhaps, than at her early rising; after which she passes the remainder of the morning in sewing either her own dresses or those of the family.

If it is a clear day she may wash, an operation very different from that which makes many a Monday blue for some of my readers. There will not be so many garments, but how would you like to take your dresses all apart and sew the various pieces together in a long strip, wash it and hang it up to dry, all danger of wrinkles and puckers prevented by stretching it crosswise with numbers of thin bamboo splits? Small pieces of cloth are often smoothed out evenly on a flat board and set up to dry. Then the dress is to be made again before wearing. To be sure the sewing or taking apart is by no means the undertaking it would be for you, nor is it considered necessary to wash the lined winter dresses often. The thinner summer dresses are usually washed without unripping. But I am wandering from my subject. The reason is that I see more of the washings than anything else, as they must hang outside the house to dry. I have especially noticed them on Sundays as I go to and from Sunday school on fine days.

To return to the girl. At noon she helps with the dinner, calling in the children and looking after them while eating. Then washes the dishes. The same programme is carried out for the evening meal. The afternoon may be spent in sewing or visiting, or taking care of the children while the mother goes out. If the daughter of a merchant, she will perhaps assist her father in the shop, or take charge of it while he is absent on other business. When we go shopping we are often waited upon by such smiling, pleasant young women. In the evening she will mend her stockings, or perhaps read or talk with her friends, the subject of conversation being usually that one that never fails to interest any young woman of any country—dress; either her own new dresses or those of her friends. The time of retiring for the

night comes about ten o'clock, the Japanese seldom going to bed early.

The young woman of the higher classes will not take such an active part in the cooking and other housework, as there are more servants to attend to such things. But she is taught how to do all, and is well fitted to attend to her household after marriage. She is also taught sewing. As for the washing, I do not know, but I imagine she does not trouble herself with that any more than many of our own young ladies at home who do not find it necessary. Girls must also be taught how to receive and entertain visitors in a polite, graceful manner, and it takes much time and practice to become skilful in this very important accomplishment. If a girl takes music lessons, as many do, her days will often be spent in practice.

So you see these girls have their regular housework, and much of their life is passed in this way. Many of them now go to school; and for girls who need to make their own living, occupations are beginning to open in some lines of work. I know little as yet of any of the ways in which they now find opportunity of supporting themselves, or how it was in times past. Many lower class girls find work in factories, where they make thread, silk, embroidery, etc. This sketch refers to girls who have homes, though I am sure you would be as much interested in the other girls who have no homes, or, if they have, must help to keep them. But what efforts I have made to learn something of these girls and what they can do, or what respectable work they can get, has been very unsatisfactory.

A MURDERED MISSIONARY.

Dr. James A. Greig, whom recent telegrams announced to have been killed by the soldiers in Newchwang, North China, is a missionary who was sent out by the Presbyterian Church in Ireland, a little over two years ago. He was stationed at Kwan-chengtze, a town about six hundred miles north-east of Peking, where he seems already to have accomplished much good work. He appears to have been of much assistance to the mission in establishing a station in Kirin, a town about fifty miles east of Kwan-chengtze, where the native officials were strongly opposed to any foreigner making a permanent settlement. Writing to the *Belfast Missionary Herald* under date of June 5, last, he says:—

Both in the dispensary and in the hospital for the past two months I have had more to do than I could overtake. Just now I am gradually emptying the hospital of patients so as to leave me free in a week or so to start for Kirin and neighbourhood.

Under the heading of "A Royal Invitation," Dr. Greig mentions a circumstance which clearly illustrates how medical missions open the way of the Gospel in China among all ranks; it also shows how impossible it is for missionaries with their present numbers to overtake all the work lying at their doors—

When writing a few weeks ago about Mr. Yi, the wealthy Kirin merchant, who received his sight at our hands, I omitted to mention that an influential Kirin mandarin, a Mr. Chao, hearing of Mr. Yi's cure, sent us a very pressing invitation to visit and treat him at his own residence. He had been chief magistrate of a city about fifty miles from here for some years, and was expecting promotion shortly to the office of Prefect. We were, however, unable to accede to his request, having many critical cases under our charge in the hospital, which we could not leave. Not many weeks after he died, and of course we received the sad intelligence that His Excellency had breathed his last, lamented by a large circle of Manchu nobility, and, doubtless, also in the Imperial Palace at Peking.

In the same letter he sends an appeal for a number of things sorely needed in his dispensary, among which are a few plain, strong lamps, with wicks, funnels, shades, etc., such as would give a good light; as for dressing wounds at night Chinese candles are very miserable. Dr. Greig was once superintendent of the Cowgate Children's Church, Edinburgh, and came to his present work with the highest recommendations from the U. P. Church of Scotland.

"DON'T CARE TO EAT."

It is with the greatest confidence that Hood's Sarsaparilla is recommended for loss of appetite, indigestion, sick headache and similar troubles. This medicine gently tones the stomach assists digestion, and makes one "real hungry." Persons in delicate health, after taking Hood's Sarsaparilla a few days, find themselves long for and eating the plainest food with unexpected relish.

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OXYGENIZED EMULSION of PURE COD LIVER OIL. If you have a Cold—Use it. For sale by all Druggists.

IS A COLD BATH DANGEROUS FOR LADIES?

At a recent meeting of physicians in London the question of cold baths for ladies was brought up for discussion. It was unanimously decided that a woman received great benefit from a moderately cold bath, provided that she was free from chill afterwards. This may best be avoided by wearing a "Health Brand" pure wool undervest next the skin.

AFTER all the best way to know the real merit of Hood's Sarsaparilla, is to try it yourself. Be sure to get Hood's.

ORIGINAL No. 27.

Prompton Puffs.

BY MARION HARLAND.

3 cups of flour, 1 tablespoonful of butter, 1/2 teaspoonful of salt, 2 cups of milk, 4 eggs whites and yolks beaten separately, 1 heaping teaspoonful of Cleveland's baking powder.

Sift flour, baking powder and salt together twice, chop in the butter. Stir the beaten yolks into the milk and add the flour, then the frothed whites. Whip high and light and bake in cups in a quick oven.

Use only Cleveland's baking powder, the proportions are made for that.

Hot biscuit made with Cleveland's baking powder may be enjoyed even by those of weak digestion. Cleveland's is the anti-dyspeptic leavening agent. The leaven comes from cream of tartar and soda, nothing else; no ammonia or alum.



"August Flower"

Dyspepsia. There is a gentleman at Malden-on-the-Hudson, N. Y., named Captain A. G. Pareis, who has written a letter in which it is evident that he has made up his mind concerning some things, and this is what he says:

"I have used your preparation called August Flower in my family for seven or eight years. It is constantly in my house, and we consider it the best remedy for Indigestion, and Constipation we have ever used or known. My wife is troubled with Dyspepsia, and at times suffers very much after eating. The August Flower, however, relieves the difficulty. My wife frequently says to me when I am going to town, 'We are out of August Flower, and I think you had better get another bottle.' I am also troubled with Indigestion, and whenever I am, I take one or two teaspoonfuls before eating, for a day or two, and all trouble is removed."



- For Picnicking,
- For Camping Out,
- For Travelling,
- For Staying at Home.

LYMAN'S FLUID COFFEE.

Coffee of the Finest Quality and Flavour can be made in a moment, by adding boiling water.

No Cheap Substitute of peas, wheat or barley, but GENUINE MOCHA AND OLD GOVERNMENT JAVA.

For sale by Grocers and Druggists in pounds, one-half pound and one-quarter pound bottles.

A 25 Cent Bottle Makes Twenty Cups.

CAMPBELL'S QUININE WINE

ORIGINAL AND ONLY GENUINE

THE GREAT INVIGORATING TONIC

FOR LOSS OF APPETITE, LOW SPIRITS, SLOW DIGESTION, MALARIA, ETC., ETC., ETC.

BEWARE OF THE MANY IMITATIONS.

Ministers and Churches.

THE Rev. Godfrey Shore, pastor of the Carleton Presbyterian Church, St. John, N.B., is visiting Ontario on a six weeks' vacation.

THE sacrament of the Lord's Supper was observed Sunday morning week in St. Andrews and Chalmers Churches, Guelph. Both churches were well filled.

THE Rev. J. R. MacLeod, Clerk of the Presbytery of Quebec, has gone on a tour up the Saguenay River as far as Chicoutimi in the interests of Protestant families there.

THE Rev. Mr. McNair, of Durham, has been called to St. Andrews, Carleton Place. The Presbytery of Saugeen meets in Mount Forest on the 22nd September at 10 a.m. to dispossa of said call.

THE Rev. Dr. Gray, of Orillia, conducted the Presbyterian service at Severn Bridge on Sunday and dispensed the sacrament of the Lord's Supper, when a goodly number of communicants partook of the feast.

THE opening services of St. Enoch's Church, corner of Winchester and Metcalf Streets, will be held on Sabbath next. In the morning the pulpit will be occupied by Rev. Principal Grant and Rev. Dr. Reid, in the afternoon by Dr. Grant, and in the evening by Rev. G. M. Milligan.

At a meeting of the Session and congregation of Chester lately, Mr. E. A. Macdonald was again re-elected as representative elder, and the congregation decided unanimously not to change their present status as a regular charge but to remain as they are and secure assistance if possible from the Home Mission or Augmentation scheme.

THE Presbyterians of Bristol, Que., are making substantial and rapid progress under the pastorate of the Rev. T. A. Nelson. During the pastor's holiday, the interior of the church was entirely renovated, the old fashioned pulpit being replaced by a more modern one, and the seats painted afresh and grained. Mr. and Mrs. Nelson were accorded a hearty reception on their return.

AT Knox Church, Woodstock, on Sunday evening week, Rev. Dr. McMullen, ex-Moderator of the Presbyterian General Assembly of Canada, who has but recently returned from a five weeks' vacation in Chicago, delivered a sermon upon the general theme of political corruption, with a particular application to the scandals now being exposed in Canada. The sermon is the theme of general conversation, and the Doctor is in the main complimented upon the bold stand he has taken.

THE Stewarson Presbyterian Church, Ottawa, on the 13th inst., at the morning service and after an appropriate sermon by Rev. R. E. Knowles, B.A., pastor, Messrs. D. B. MacTavish, Q.C., W. W. Stephen and J. B. Halkett were ordained as the first elders of this new Church. Mr. Knowles was assisted in the solemn rite of ordination by Messrs F. H. Chrysler, Q.C., and F. P. Bronson, elders of St. Andrews Church, Ottawa, and John Hardie and John Kean, elders of Bank Street Church.

THE Rev. A. McQueen of Ripley paid his friends in Eastern Ontario a visit last week. He and Mrs. McQueen spent over a week among their friends in and around Dunvegan. Mr. McQueen preached with his usual earnestness to crowded congregations in Dunvegan on the 6th and 13th inst. This is the second visit paid to the congregation by Mr. McQueen since he left 16 years ago. He left for home on the 14th, carrying with him the good wishes of his friends in the congregation.

THE members of the Presbyterian congregation of Deer Park assembled in the church recently to say farewell to one of their number, Miss Helen E. Fraser, daughter of Mr. James Fraser, of Walker Avenue, who has left for Kyoto, Japan. Miss Fraser, who is a recent graduate of Bellevue Hospital, New York, has been appointed by the American Board of Foreign Missions to the superintendency of the training school for nurses in connection with the Mission Hospital, Kyoto. The platform and its surroundings were tastefully decorated with flowers for the occasion. Addresses were delivered by Rev. John Neil, Rev. Dr. Kellogg, Rev. Dr. Clark, Bracebridge, and Rev. Mr. Freeman, pastor of the congregation, who presided. At the close of the meeting Mrs. Ritchie, on behalf of the Woman's Foreign Missionary Society, under whose auspices the meeting was held, presented Miss Fraser with a copy of the "Oxford Bible for Teachers," and assured her of their deep interest in her future, and of their prayers on her own behalf and that of the mission.

ON Friday week the Woman's Missionary Society of Henrys Church, Lachute, met at the manse agreeably to a public intimation, to meet with Miss Rodger, our missionary from Indore, Central India. The meeting was large. It was opened with prayer by Rev. Mr. Forlong. Mr. Sutherland gave a very appropriate address on the work of missions in India. Afterwards Mrs. McFarlane read a very excellent essay upon the progress of missions. Rev. Mr. Mackie then engaged in prayer. Mrs. Forlong, as president, then introduced Miss Rodger, who gave a deeply interesting address to the ladies upon the nature of the work in the mission field, in which she has been so long and so faithfully labouring. The Society felt it to be a great privilege to meet with one who has proved herself so capable and so persevering a missionary. Other facts which she presented on the moral condition of India, on the particular mission with which she was connected, were well fitted to arouse a warm heart-felt interest in the cause of Christ in that great heathen empire. After some friendly conversation refreshments were served, and all separated feeling that they had spent a very profitable and enjoyable afternoon.

ONE of the most pleasant features of summer life in Muskoka is the Sunday services held at Yoho Island, the summer home of Professor Campbell, of the Montreal Presbyterian College. For many years Professor Campbell, who was one of

the first to discover the inducements which the Muskoka lakes offer as a camping and summer resort, has with his family spent the interval between sessions in this charming region, and the name of his island has become a synonym for large-hearted hospitality. On Sunday as the hour of twelve o'clock approaches, boats may be seen approaching Yoho from every direction, filled with summer visitors, or settlers, many of the latter gladly embracing almost the only opportunity they have of attending a public religious service throughout the year. In nature's "chapel," under the trees, a company of sometimes a hundred or upwards join in hearty service, in which reading the Psalms responsively is a feature which might well be imitated in our Churches. The sermon consists of some story or legend, from which some truth is drawn and pressed home upon the children more especially, who form a large proportion of the congregation. A number of these stories have been collected in book form by Mrs. Campbell, and published as "Stories from Yoho." The volume is to be found in many of our Sabbath school libraries, where it has met with much acceptance. We are pleased to know that a second series of the stories is soon to be issued. They should have a place in every Sunday school library.

THE Belleville *Intelligencer* says: The lecture-room of St. Andrews Church was filled to its utmost capacity last week with the many friends of Mr. and Mrs. MacLean, and a hearty and cordial welcome was extended to them upon their return from the four months' sojourn in Europe. The beauty of the many flowers which decorated the room, the daintiness and abundance of the refreshments supplied, the neatness and eloquence of the speeches, the enthusiasm and good will of the audience and the happy occasion of the gathering all combined to make the evening one of rare enjoyment. In the temporary absence of Mr. John Bell (who came up later, however, on a ballast train, so as not to miss the pleasant meeting), Mr. Tennant took the chair, and Mr. Hugh Walker delivered an address on behalf of the Church Session; Col. Lazier on behalf of the managers; Mr. W. N. Ponton on behalf of the Association, and Mr. J. L. Biggar on behalf of the Sunday school. To all of them Mr. MacLean delivered a felicitous reply, expressing his appreciation of the many kind words and deeds of his friends and his delight at being home again. Mr. Thomas Ritchie, being called upon, spoke of the pleasure he had had of being with them abroad, and now joining in greeting them in Belleville. Mrs. MacLean, being specially requested, spoke a few happy, gracious words which went to the hearts of all present. Mr. John Bell on behalf of the congregation presented Rev. Mr. Sinclair, who has filled Mr. MacLean's pulpit very acceptably during the summer, with an engraved gold-headed cane, in acknowledgment of which Mr. Sinclair made a suitable and feeling response. The vocal selections of Miss Rutherford and Miss Holden and Messrs. Gillen, Stanistreet and Rutherford were most appropriate and much appreciated. Altogether, as one of the speakers said, it was a real and ideal "Harvest Home," upon the success of which St. Andrews congregation is to be congratulated. Many members from other Churches testified by their presence their appreciation of Mr. and Mrs. MacLean as good citizens and leaders in every good and public charitable and improving work during their nineteen years of residence in Belleville. The *Intelligencer* echoes the universal wish that they may long have health, strength and energy to aid and encourage others by influence and example, friendship and practical sympathy.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Mount Forest on September 8. All the ministers were present and a considerable number of elders. Messrs. Muir, late of Fordwich and Gorrie, and Mr. McMillan, of Mount Forest, being present were asked to sit. Mr. Aull read the following minute anent the resignation of Mr. Muir. In accepting the resignation of the Rev. Mr. Muir, who has been pastor of the Fordwich and Gorrie congregation for a period of twelve years, the Presbytery cannot allow this opportunity to pass without placing on record an expression of their high esteem for him as a true brother, their appreciation of his valuable services as an earnest minister of the Gospel, and their hearty recognition of the faithfulness with which he discharged the duties of a large and widely scattered congregation. The members of Presbytery have ever found Mr. Muir a willing helper and a wise counsellor, always ready to oblige and prompt in the discharge of all the duties of Presbytery. In parting with our brother we would cordially and unitedly commend him to God and the Word of His grace, and prayerfully desire that a field of labour may soon be opened up for him, and that he may be long spared to preach the Gospel. The Rev. John McMillan, formerly minister of Mount Forest, presented a certificate from the Presbytery of Peterborough. It was moved, duly seconded, and carried that the certificate be received and that his position be acknowledged in terms of the certificate. A communication was read from Balaklava congregation praying the Presbytery to arrange for further supply. Mr. Curle was heard in support of the same. The matter of supply was left in the hands of the Convener of the Home Mission Committee and the Moderator of Session. The following standing committees were appointed for the year: State of Religion, Messrs. Ramsay and McLellan; Temperance, Messrs. Cameron and Kean; Sabbath Schools, Messrs. Stewart and Rutherford; Statistics, Messrs. McNair, Lauder and Morrison; Home Missions, Messrs. Aull and Berthwick; Sabbath Observance, Messrs. McKellar and Cooper; Systematic Benevolence, Messrs. Thom and Ferguson. The following are the decisions of Presbytery anent requests from the Synod of Toronto and Kingston: 1. That no change be made in the time of holding the stated meetings. 2. That it is very desirable to divide the Synod into two Synods. 3. That members register their names at the opening of Synod instead of the roll being called. Mr. Aull read a circular from Dr. Cochrane anent amount

that each Presbytery was expected to contribute to the Home Mission and Augmentation Fund. The amount each congregation was expected to give was also made out. Mr. Hall, student, read a discourse on Eph. i. 7. After a number of the members had expressed their views of the discourse, the Clerk was instructed to certify Mr. Hall to the Senate of Knox College as a student of the third year in the literary course. The following Session records were called in for examination for next meeting: McIntosh and Belmore, Arthur and Gordonville, Fordwich and Gorrie, and Mount Forest. The Rev. Mr. McKellar was appointed as a representative of the Presbytery to attend the Ontario Temperance Alliance to be held in Toronto on the 14th and 15th September inst. A telegram was received from the Presbytery of Lanark and Renfrew intimating that a call from St. Andrews, Carleton Place, to the Rev. R. McNair, of Durham, had been sustained. Mr. Ramsay was appointed to preach in Durham on the 13th inst., and cite the congregation to appear for their interests in Mount Forest on the 22nd inst. at 10 a.m.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF LANARK AND RENFREW.—This Court met in St. Andrews Church, Carleton Place, on the 8th inst., Rev. A. H. Scott, Moderator, in the chair. Rev. C. H. Cooke was elected to the Moderator's chair for the next six months. The commissioners to the General Assembly who were present gave reports of their diligence in attending the Assembly. Students' exercises were called for, but as no students were present, and only one exercise forwarded, the matter was deferred to an adjourned meeting to be held in Almonte on the 17th inst. The commission to Darling, etc., reported and brought in a recommendation setting forth a plan of re-arrangement for the whole field, which was adopted by the Presbytery, and another commission was appointed to visit the field with a view to ascertain the financial ability of the people and to secure their acquiescence to the proposed plan, also if possible to arrange for Mr. Andrews' position and relation to the work. The commissioners are Rev. A. S. Grant (Convener), T. Nixon, N. Campbell, and J. S. McIlraith. The Home Mission report was submitted, and its various items considered, chief of which were arranging for the winter supply of mission stations, providing services in Eganville and Mattawa. Messrs. Bayne and Grant were appointed a commission to visit the Mattawa field and report. Also a grant of land for a church site at Point Alexander was considered, but no final action was taken until the Presbytery are better informed. The amounts allocated to the Presbytery are for Home Missions, \$1,900; Augmentation, \$1,250; to be allocated to the various congregations in the bounds. Rev. Mr. Stewart was authorized to ordain elders at Indabogie. The 17th inst. was fixed for the induction of Mr. Mitchell into St. Johns Church, Almonte, at 11 a.m., and the 18th inst., for the induction of Mr. Patterson into the Pakenham congregation, at 11 a.m., and parties were appointed to take charge of these services. Mr. McLean, of Arnprior, asked leave to mortgage their church property to the extent of \$7,000, which was granted. A call from St. Andrews Church, Carleton Place, in favour of Rev. R. McNair, of Durham, in the Saugeen Presbytery, was presented, and sustained by the Presbytery, and ordered to be forwarded. The salary offered is \$1,000 and a free manse. Rev. Mr. Crombie was appointed to prosecute the call before the Saugeen Presbytery. The various Assembly remits were committed, and committees are to report thereon at the next regular meeting, which was appointed to be held in Carleton Place, in Zion Church, on Tuesday, 24th day of November next, at 10.30 a.m., and the meeting was closed with prayer.

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DR. A. N. KROU, Van Wert, O., says: "Decidedly beneficial in nervous exhaustion."

DR. S. T. NEWMAN, St. Louis, Mo., says: "A remedy of great service in many forms of exhaustion."

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PRESBYTERY OF CALGARY.—This Presbytery met on Wednesday and Thursday, September 9 and 10, in St. Andrews Church, Banff, Alberta, at which there was a large and enthusiastic attendance, Rev. Mr. McKillop, B.A., of Lethbridge, being Moderator. Among those present were the pastors of Lethbridge, Calgary, Edmonton, Cedar Bar, Donald, Banff, Illecillewack to Kamloops, Nelson, etc., besides the General Superintendent, Rev. Dr. Robertson. Reports of the various standing committees were submitted and showed continued increase in every department of Church work. It was noticed how carefully and precisely the work was being carried on in this important part of the Dominion. On Wednesday evening a missionary meeting was held at which there was a fair attendance present. The speeches were of unusual interest. The Rev. Mr. McQueen, of Edmonton, gave a most glowing account of the settlement and mission stations in the Edmonton district—how the Church was keeping pace with the march and advance of colonization; how it was carried out by dint of incessant work. More men were wanted to work in the vineyard there. The natural resources of the Edmonton district were unbounded. Mr. McQueen pointed these out in a masterly manner and stated that his experience and knowledge of farming in Ontario led him to conclude that the land he lived in, about Edmonton, surpassed even the fair Eastern province. There was a great deal in the remarks which fell from the lips of the next speaker, Rev. Mr. Rogers, of Nelson. Nelson was a new town—a great boom had taken place there. Nelson was destined to be a great mining centre. It was situated in the heart of the mountain region of Canada, in the lower waters of the Columbia River, near some of the finest lake scenery in the world. There were many difficulties to contend with in Nelson as in most mining towns. To get a footing even for a minister of the Gospel is a very arduous task. Yet he had reason to be thankful that in the midst of all the difficulties, the hall that had been secured was packed at every service. A movement was on foot to erect a church building—the sympathies of the people were for the Presbyterians, and the erection of a public place of worship would be a great boon to the place. It would give stability, reflect credit, and do good to Nelson. Rev. Mr. Rogers spoke very feelingly. He is evidently a most energetic and faithful worker in a difficult but promising field. Whilst Mr. McQueen, of Edmonton, was in the centre of perhaps the most fertile and productive wheat growing district of the North-West Territories—in Northern Alberta—Mr. Rogers was situated in Nelson, about eight hundred miles distant and in the centre of a most promising mining district, both of which fields will rise in importance every day, and any assistance added to the energetic doings of these live missionaries, as well as to the others throughout the whole Presbytery of Calgary, would be to the credit of the whole Church, the advancement of Christ's cause in those distant fields, and the upbuilding of a nation which shall fear and love the Lord from ocean to ocean. The Rev. Dr. Robertson, in his usual taking way, gave great and encouraging words and advice to all. Two points were especially noticed: 1. The unity of spirit, friendship and kind brotherly love dwelling amongst the members of that Presbytery; 2. The necessity for more workers from the East—more of these wise men—to go and spread the glorious news to the colonies all around. One central mission had six or eight side-stations, some of them important, and one man for eight or ten mission stations is not enough. It is expected that there will soon be an influx of young and strong ministers to dwell in a health-giving and goodly land where possibilities to do good are great.

PRESBYTERY OF ROCK LAKE.—This Presbytery met at Killarney on September 8. The Moderator, Rev. D. Munro, presided. Mr. F. W. Daffoe, of Carman, appeared before the Presbytery asking for mission work during the winter. Having heard a discourse from Mr. Daffoe and having examined him as to his motives and knowledge, the Presbytery recommended him to the Home Mission Committee for mission work. Mr. K. A. Gollan, a student of Manitoba College, requested that the Presbytery ask leave of the Synod to take him on trial for license. Having heard a discourse from Mr. Gollan and having examined him as to his personal religion and his reasons for seeking to enter the ministry, the Presbytery agreed to accede to the request. Mr. Stevenson, a delegate from Cartwright mission field, asked that an ordained missionary be sent to that field, and stated that the field was prepared to give \$600 per annum. The Presbytery agreed to take steps to secure an ordained missionary for Cartwright, and to ask for an increased grant from the Home Mission Committee for that purpose. The discourses of Messrs. Stewart, Ledingham, Chisholm, Gullan, Lowry and Innis, students labouring in the Presbytery, were accepted, and the Clerk was instructed to certify them to their several colleges. Mr. Thompson had not sent his discourse, and the Clerk was instructed to examine it when it arrived, and to certify Mr. Thompson accordingly. Mr. Farquharson informed the Presbytery that Mr. Sharp, who had been labouring in Cartwright, desired to go into the Methodist Church. The Presbytery accordingly instructed the Clerk to give Mr. Sharp a certificate stating that he had been employed for nearly a year at Cartwright, and that his labour there had been satisfactory to the Presbytery. Mr. Farquharson presented a schedule showing the amount required from each congregation for the Schemes of the Church. This was submitted to a committee and subsequently adopted by the Presbytery. The Home Mission report was then presented by Mr. Farquharson. The claims for the past half year are as follows. For Home Mission work, \$943.75; for Augmentation of Stipends, \$349.20; and for travelling expenses, \$19.75. The Committee recommended that supply be furnished as far as possible to the various mission fields as follows. Ravenswood, a catechist; Darlingford, a catechist or ordained missionary; Musselboro, a catechist; La Riviere, a catechist; Cartwright, an ordained missionary; Pelican Lake, a catechist; Riverside, an ordained missionary; Waskada, a catechist,

Antlers, an ordained missionary; Melita, an ordained missionary. The report was adopted and ordered to be transmitted to the Synod's Home Mission Committee. Mr. Fisher was granted leave to secure an assistant. An overture was presented from the Antlers mission field anent the standing of the elders and managers in the divided field. The Presbytery replied that with the information at present before it it was unable to answer the questions contained in the overture, but recommended that the office-bearers in the event of opposition being manifested to their continuing to hold office, tender their resignation. A communication from a member of the Antlers mission was laid on the table till the next regular meeting. Mr. Farquharson reported that he had asked Dr. Reid to send the Assembly minutes direct to the various congregations, and on motion it was agreed that the treasurer of the Presbytery Fund be authorized to pay the postage. A telegram from Mr. McBeth, of Carman, asking that provisional arrangements be made to supply his outside stations was referred to the Home Mission Committee. The Home Mission accounts were audited. A delegate from Pilot Mound congregation appeared asking that as Mr. Farquharson's physician had ordered him to give up work for a time, the members of Presbytery each give one Sabbath of supply. The request was acceded to. It was agreed to get an ordained missionary for Marringhurst if possible. In the evening a conference was held on the State of Religion. Addresses were delivered by Messrs. Caven, Mackay, Whyte and Farquharson. The next meeting of Presbytery will be held at Manitou and within St. Andrews Church there on the first Tuesday of March, 1892, at half-past seven o'clock in the evening.—C. W. WHYTE, Pres. Clerk.

PRESBYTERY OF REGINA.—This Presbytery met at Wolseley, Wednesday the 9th of September. There were present Mr. A. Robson, Moderator, Messrs. Douglas, McKay, Ferry, Carmichael, Clay, Welsh and Hamilton, ministers, and Mr. Bompas, elder, with several student missionaries and catechists. Mr. Douglas reported the allocation of amounts desired from the several congregations and stations to Home Mission, Augmentation and Manitoba College schemes. Several members of Presbytery reported the holding of communion and baptismal services at several mission points. Application was made on behalf of Fleming for a loan of \$400 from the Church and Manse Board to aid in erecting a church there. The Moderator and Clerk were appointed to act for the Presbytery in this matter and empowered to give their signatures to the necessary documents and forward to the Board with the recommendation of the Presbytery. An application from Moffat for leave to dispose of Church property there was granted. The same congregation asked for an additional loan of \$250 to help to finish the church there. The matter was fully considered and it was decided to forward the request to the Building Board. Several important items in Home Mission business were transacted. The Clerk was ordered to certify Messrs. A. E. Hannahson, George Gunn, William Chestnut, J. W. Muirhead, J. McNair, Alexander Dunn, H. S. Heron, D. Campbell, J. F. Scott, and W. B. Cumming to their respective colleges. Messrs. George Anderson and William McKenzie appeared intimating their desire to study for the ministry. Mr. Anderson was commended to the authorities of Manitoba College and Mr. McKenzie to Montreal College. Mr. McKay having made a statement in reference to interference in his mission work a committee consisting of Messrs. McKay, Douglas and Hamilton was appointed to take such action in the matter as they may see necessary. The evening sederunt was devoted to a conference on British Liberty, introduced by Mr. McKay, and the Church in Relation to the Liquor Traffic, introduced by Mr. J. K. Welsh. The addresses given were interspersed by musical selections and a collection amounting to \$8 was taken. Mr. Welsh was appointed Moderator of Kenlis Session, and Mr. Hamilton was authorized to arrange for the nomination and the election of elders in Lansdowne congregation. The following recommendations of the Home Mission Committee were presented: That members of Presbytery keep in view the desirability of having the grants to mission fields as soon as possible reduced since the Committee contemplated speedy reduction of the same, and that the attention of congregations be called to this matter. That for Kenlis and group a grant of \$4 per Sabbath be asked. That unordained missionaries be asked for Alameda (with grant of \$6 per Sabbath), Carlyle, Winlaw (with grant of \$5 per Sabbath), Carsdale, and Long Lake, Broadview and Grenfell \$4. That catechists be asked for Buffalo Lake, Colleston, Green Valley, Kenlis, Kinistino, Lansdowne, Welwyn, and Saskatoon. That Mr. Ferry be appointed Moderator of Grenfell Session until an ordained missionary arrive on the field. That the Home Mission Committee be requested to meet twice a year, the day previous to the meeting of Presbytery. The following resolution was unanimously adopted: That we as a Presbytery draw the attention of our people in view of the approaching election to the importance of voting for none but those who will in the House vote for Prohibition. The next meeting is to be held in Regina on the second Wednesday of December next at 9.30 o'clock.—A. HAMILTON, Pres. Clerk.

FOREIGN MISSION COMMITTEE.

The Assembly's Foreign Mission Committee met in Knox College, Toronto, last week, Mr. Hamilton Cassels presiding. There was a full attendance of members. Letters from Mrs. Jamieson and Dr. Mackay of Formosa were read and considered.

A number of interesting matters relating to Central India came up for consideration. Miss Dr. Beatty at present on furlough, Miss O'Hara, a graduate in medicine, and Miss McWilliam who has been appointed to India, were present. Miss Beatty in reply to questions expressed her belief that in mission councils women missionaries should be entitled to take equal part in the deliberations

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accepted James Pyle's invitation to try his wonderful discovery, *Pyle's Pearline*; for easy washing and cleaning. You couldn't count them in a lifetime. Some of the twelve million housekeepers in this land must have accepted very often. That's the way with Pearline. The wise woman who investigates, tries it; the woman who tries it continues to use it. A daily increasing sale proves it. The truth is, there's nothing so acceptable as Pearline. Once accept its help, and you'll decline the imitations—they don't help you. It washes clothes or cleans house. It saves labor and it saves wear. It hurts nothing, but it's suited to everything. Try it when it suits you, for it will suit you when you try it.

Beware Paddlers and some unscrupulous grocers will tell you, "this is as good a" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*and it back.* JAMES PYLE, New York.

ESTERBROOK PENS 26 JOHN ST., N. Y. THE BEST MADE.

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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.

of the council, or else that separate councils should be held by male and female missionaries in regard to their respective work. Miss Beatty thought it would be better to make the term of work in India for women missionaries six years previous to furlough, instead of seven, as at present. Miss Beatty is a very able and devoted woman.

On motion, Miss Margaret O'Hara, M.D., was appointed a medical missionary to Central India. She will go to New York for six weeks in order to acquire additional special medical training, and will possibly leave Canada about the middle of November in company with Miss McWilliam. Arrangements for the dedication services were left with the Executive.

Applications were received from persons willing to become missionaries to the Chinese in British Columbia. The Committee decided to receive further applications, so that the matter of appointment is still open. The Executive was instructed to make additional enquiries.

Matters relating to the Jewish mission to Palestine were brought up. Several interesting letters were read, some favouring Jerusalem as the seat of the Jewish mission, others recommending Galilee as the proper location. It will be remembered that the General Assembly authorized the Foreign Mission Committee to send out one medical missionary to Palestine this year. The Committee decided to request Mr. C. A. Webster, B.A., M.D., to accept the position. It was also agreed that Mr. Webster be sent to the Deltzch Hebrew school at Leipsic for two sessions in order to avail himself of the advantage of the great opportunities there afforded for lingual instruction, especially in Hebrew and Arabic. All arrangements for Mr. Webster's ordination and designation, should he accept, were left with the Executive Committee.

A letter from Professor A. B. Baur relating to the Indian mission at Birtle was read. It stated that the Government had granted \$10,000 for the purchase of land and the erection of new buildings. The minutes of Honan Presbytery were read, showing that an active, interesting and successful work is being carried on in that promising field. A number of letters from missionaries—some of them have appeared in THE CANADA PRESBYTERIAN—were read. A glossary of Chinese words has been forwarded, and will be published. It is very useful. Honan appears to be a well managed mission field. It is a pleasure to read the minutes. Financial arrangements for securing more suitable buildings for carrying on mission work in Honan were made.

The meeting was harmonious and thorough in its consideration of all matters requiring attention. Speaking generally, the Foreign Mission work of the Church is in a healthy and encouraging condition.

HOW I MADE \$100.00

Mr. EDITOR, California is a strange country, poor men get rich, sick men get well, money is plenty. I heard of the big profits made in fruit, and I sent to Walter J. Raymond, of Dayton, Ohio, owner of California land, \$2 first payment, my land to be planted with Figs, Olives, Prunes. These fruits have been grown in France and Spain, and the profits are immense. I'll get \$100.00 guarantee profit off my land every year. I will not have to make any more payments as the land

will pay for itself, Mr. Raymond's son to be always on the land cultivating and caring for it. Fruits sold on the tree. I get with my first profit a free trip to California and return. Anyone can get some of this land by writing to Walter J. Raymond, Dayton, Ohio, and make money out of it too. Why should any one be poor, when they can be well-to-do, and have a nice income as I have and not pay much for it either? A READER.

TORONTO CONSERVATORY OF MUSIC.—The Conservatory School of Elocution, under the direction of Mr. S. H. Clark, opens its first session at its rooms in the Young Men's Christian Association building on Tuesday, the 22nd instant. The course embraces a thorough study of vocal culture and expression, also the Delsarte system of physical and esthetic gymnastics. Miss MacGillivray, a lady of most artistic attainments and reputation, will have charge of the Delsarte classes.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind. **Sick Headache** "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." **Sour Stomach** GEORGE A. PAGE, Watertown, Mass.

Hood's Sarsaparilla

Sold by all druggists. \$1. six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

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NOVEMBER 3, 1890.

J. BLISS, Esq., Compton P.O., writes:—

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St. Leon Mineral Water.

Have proved for fifty years. By using it heartily for a few months will remodel anyone.

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For Consumption and Catarrh, which originate in the poison of Scrofula, take Ayer's Sarsaparilla. The existence of this taint, in the blood, may be detected in children by glandular swellings, sore eyes, sore ears, and other indications, and unless expelled from the system, life-long suffering will be the result. The best medicine for all blood diseases is Ayer's Sarsaparilla, which is considered by physicians to be the only remedy for Scrofula deserving the name of a specific. Dr. J. W. Bosworth, of Philippi, W. Va., says: "Several years ago I prescribed Ayer's Sarsaparilla for a little girl, four years of age (member of a prominent family of this county), who was afflicted with scrofula. After only three or four bottles were used, the disease was entirely eradicated, and she is now in excellent health."

"My son—now fifteen years of age—was troubled for a long time with catarrh, in its worst form, through the effects of which his blood became poisoned. About a year ago he began using Ayer's Sarsaparilla, and is now entirely well."—D. P. Kerr, Big Spring, Ohio.

"My husband's mother was cured of scrofulous consumption by six bottles of Ayer's Sarsaparilla."—Mrs. Julia Shepard, Kendall, Mich.

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HOUSEHOLD HINTS.

PEACH SNOW.—Peel and cut into very small pieces enough white, ripe, sweet peaches to fill a cup two-thirds full; set on the ice. Make a boiled frosting of a cup of sugar and one egg. When cool and ready to serve, drain the juice from the peaches, and mix them through the frosting. Place a heaping spoonful of this mixture in the centre of a fancy sauce dish, and pour around it sweet cream flavoured with the juice drained from the peaches. The cream should be very cold.

LAMB'S TONGUE WITH BRAIN SAUCE.—Boil one or more tongues in salted water until tender. Tie the brains in a piece of muslin, after washing them and picking the fibres from them, with a teaspoonful of minced parsley to each pair of brains, and simmer in salted water for fifteen minutes. Drain, chop fine, season with pepper and salt, add a gill of cream and a teaspoonful of butter cut in bits and rolled in flour. Simmer for two minutes, skin the tongue, place on a hot dish and pour the brain sauce around it.

JELLY MAKING.—Make the juice ready a day or two before needed—longer if it can be kept near ice. The longer it stands, the more sediment will be found at the bottom of the vessel, which must always be of crockeryware, as metal is apt to corrode the juice, if at all acid. A canton flannel bag, with heavy nap inside, is recommended as the best filter. When the jelly is to be made, beat the sugar while the fruit juice is boiling vigorously its twenty minutes, add then to the boiling juice, stir to aid in its dissolving, and let boil up once before putting in the hot glasses. As to proportions, pound for pint in acid fruits, and three-fourths of a pound for sweet. In fruits that jelly with difficulty a tablespoonful of best vinegar added to each gallon of cooked jelly remedies the trouble.

TOMATO SALAD.—Remove the skins from medium or small-sized tomatoes—without using hot water. Take out the hard part of the stem end and enlarge the opening thus made by cutting into the fruit a little way, being careful not to destroy the shape. Place them on the ice to cool. For the dressing use the yolk of one egg (raw), one heaping teaspoonful each of mustard, sugar and salt, and a dash of cayenne pepper; add these to the egg and stir them together with about a tablespoonful of vinegar. Then take an egg beater and beat it a moment; add the salad oil, pouring in about a dessertspoonful at a time, giving it a good beating between each. As the dressing thickens, add more vinegar and then more oil. There should be nearly a teaspoonful of the dressing when it is done. It is best to make it in a cup just large enough for the egg-beater to turn in, and thus the whole is kept constantly agitated and there is little danger of curdling. This way of making the dressing does away with the old-time tedious beating. Five or seven minutes is all the time necessary to make it, and the result will be found quite satisfactory. The danger lies in not adding vinegar fast enough to prevent the oil and egg curdling. With care in this particular, the dressing may be made quickly. The dressing may be put on the ice and wait till time of serving. Put the tomatoes on a shallow dish or platter, fill the openings with the dressing and garnish with nasturtium leaves and flowers and serve the tomatoes whole.

THE "GRIPPE" DEFEATED

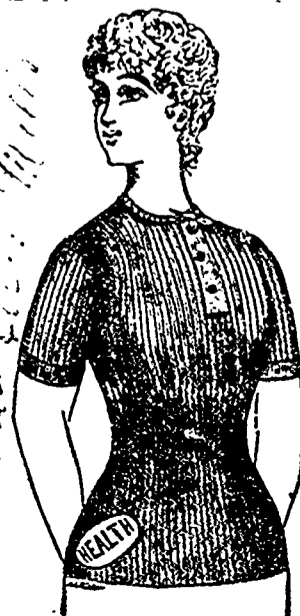
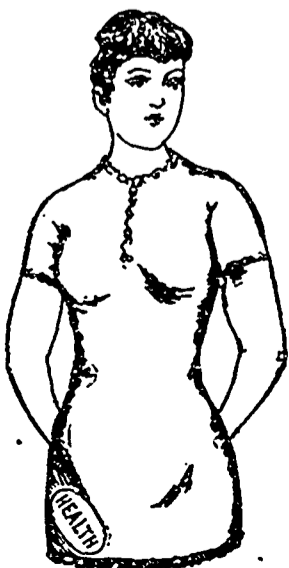
and a source of no anxiety to the ladies and children who last fall and winter wore the

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4 DECADES

HAVE COME AND GONE SINCE THE SUP-FERERS FROM COLD LUNG BLES FIRST BY THE WISTAR'S OF WILD AND YET IT OF CURING. SEE THAT "I. BUTTS" IS ON THE WRAPPER.

WISTAR'S BALSAM OF WILD CHERRY

COUGHS, AND TROUBLE WERE CURED USE OF BALSAM CHERRY, TIES NOT

British and Foreign.

THE Rev. Hugh Price Hughes is about to visit America.

THE Rev. Mr. Ross has been elected colleague to the Rev. Dr. McTavish, of Inverness Free East Church.

DR. JOHN NEWTON, one of the pioneers of mission work in the Punjab, died recently in his eighty-first year.

THE German Bill to suppress drunkenness proposes to place habitual drunkards in restraint under special guardians.

PROF. ADOLF VOGT, of Berne, says that the best scientific work in Switzerland and Germany is done outside the universities.

MR. J. CAMPBELL WHITE, of Overton, is one of the syndicate who are founding the mission in British East African territory.

A LATE number of the *Saturday Review* speaks of "Dissenters and Salvationists and such like cattle." The courtesy of this must be apparent.

DISSENT is spreading so rapidly in Russia that the Orthodox ecclesiastics are bestirring themselves in a way that is feared to be the prelude to persecution.

THE Bishop of St. Andrews—who is a nephew of the poet Wordsworth and uncle of the Bishop of Salisbury—has entered on his eighty-seventh year.

OBJECTION is being made in Australia to immigration of Russian Jews, but they will probably be welcomed to found agricultural colonies in New Zealand.

SIR CHARLES RUSSELL, M.P., is about to sail for the United States, where he will spend three months. His sister is prioress of a convent in San Francisco.

DR. ALEXANDER, the eloquent Bishop of Derry, has promised to deliver a course of lectures next Lent, on "The Evidences of Christianity," in Columbia College, New York.

ALYTH United Presbyterian Church call to Rev. R. H. Wyllie, of Hawkhill, Dundee, having been signed by less than half the members, Dundee Presbytery have refused to sustain it.

THE Pope is said to be preparing an encyclical on different forms of government, the object being to show that the Church is the creditor and not the debtor of every monarchy and empire. It will also deal with the socialist question.

GENERAL WHICHCOTE, almost the last of the Peninsular officers, and who closed his active service after the march on Paris from Waterloo, died recently at the age of ninety-seven. He had served through the Peninsular campaign.

THE Rev. Henry Ranken has been loosed by Aberdeen Presbytery from his charge of John Knox parish on his declaring his acceptance of the call to Irvine. During his four years in Aberdeen the membership has increased 400.

CARNOUSTIE horse-races are strenuously protested against by Rev James Philip, Free Church minister there, who says that if we take our pleasures sadly we also take them savagely. He denounced those ministers and office-bearers who were present.

SIR JOHN GORST, who was a third wrangler and fellow of St. Johns, Cambridge, and was also once member for the town, is spoken of as likely to be nominated, in place of the late Mr. Raikes, to represent the University.

SIR JOHN GORST, M.P., one of the delegates at the Berlin congress, says one thing that struck him very forcibly was the way other nations referred to the English Sunday. It was never sneered at abroad. All spoke of it with the greatest admiration, and said public opinion was ripe for its introduction to the Continent.

ELLON United Presbyterian congregation celebrated its centenary recently, when Rev. Fergus Ferguson, D.D., of Glasgow, and Mr. Adam, the pastor, conducted special services. On Monday a large and enthusiastic social meeting was held in the town hall under the presidency of Mr. Esslemont, M.P., an elder of the denomination in Aberdeen.

A HANDSOME Prospectus of College of Commerce just out. Call or write for one any way to W. A. Warriner, North Toronto. Sent free.

"The Prospects are Good"

for the Fall Trade, as we have had one of the most abundant HARVESTS this CANADA OF OURS has ever seen.

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of the people, to be spent in various ways. One POPULAR WAY is to use it in purchasing GIFTS and PRESENTS for special occasions and celebrations.

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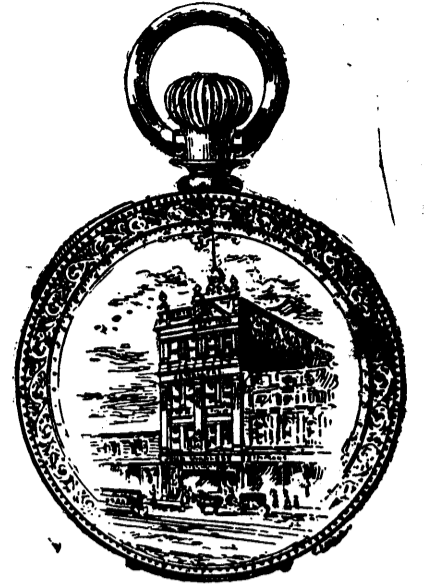
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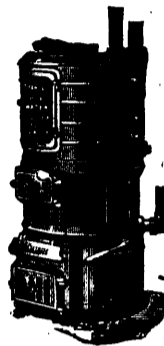
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Has the least number of Joints,

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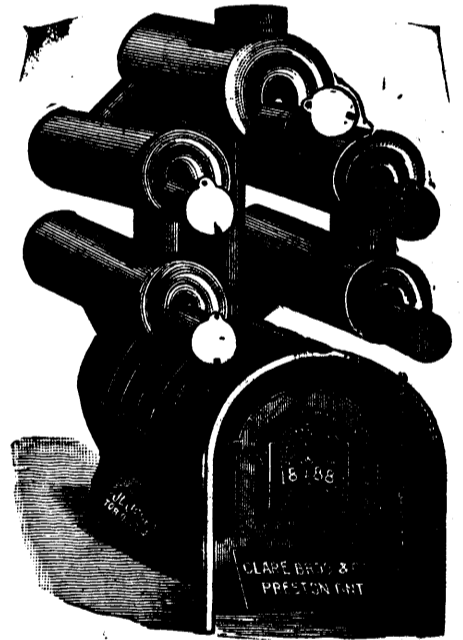
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Cleanest, Healthiest and most Economical Furnaces ever introduced. We have hundreds of Testimonials. Note the following:—

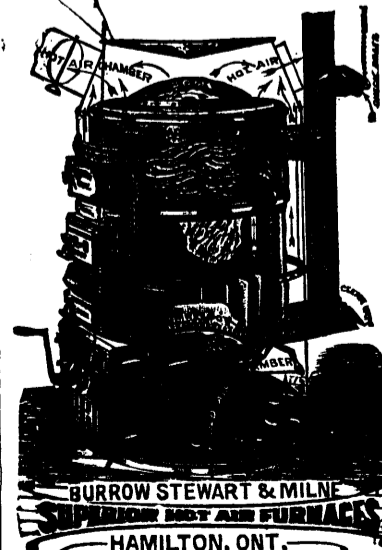
SMITHS FALLS, 3rd June, 1890.

We are highly pleased with the No. 36 Superior Furnace which you placed in our St. Andrews Church last season, and which heated our Church and Sunday School Room adjoining, containing in all 70,000 cubic feet, to our entire satisfaction. All other furnace manufacturers claimed that two furnaces would be necessary. Your furnace is easily managed, free from dust and gas. The system of ventilation in connection with the heating has proved highly satisfactory. We have effected a great saving of fuel and labour, and are well pleased in every way.

CHAS. H. COOKE, Pastor St. Andrews Church.
JOHN MCGILLIVRAY, Chairman Building Com.

WOODSTOCK, 6th May, 1889.

Messrs. Burrow, Stewart & Milne. GENTLEMEN—We take much pleasure in expressing our entire satisfaction with your Superior Jewel Furnace, having used it during the past winter in heating Chalmers Church in this town. Our Church contains 60,000 cubic feet, with eight large windows and four entrances at each end of the room. All parts of this large room have been most comfortably heated with a very moderate amount of coal. Respectfully yours, W. H. WALLACE, Sec. Board of Trustees Chalmers Church.



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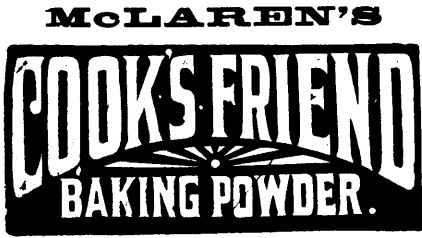
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LANARK AND RENFREW.—In Zion Church, Carleton Place, Tuesday, 24th November, at 10.30 a.m.

LINDSAY.—At Woodville, on Tuesday, 24th November, at 11 a.m.

MONTREAL.—In the Presbyterian College, on Tuesday, 6th October, at 10 a.m.

OWEN SOUND.—In Division Street Hall, Owen Sound, September 30, at 10 a.m.

PARIS.—In Chalmers Church, Woodstock, on October 6, at 11 a.m.

REGINA.—At Regina, second Wednesday in December, at 9.30 a.m.

SAUREN.—In Knox Church, Harrison, on 8th December, at 10 a.m.

STRATFORD.—In Knox Church, Stratford, on 10th November, at 10 a.m.

TORONTO.—In St. Andrews Church West, 1st Tuesday of October, at 10 a.m.

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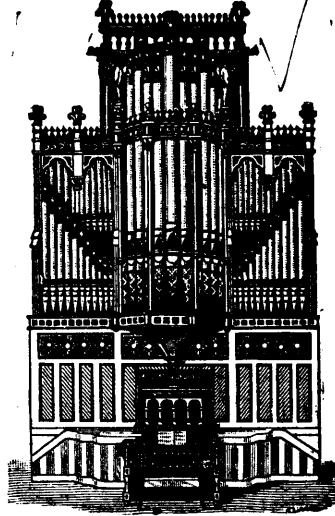
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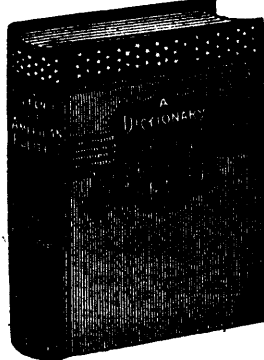
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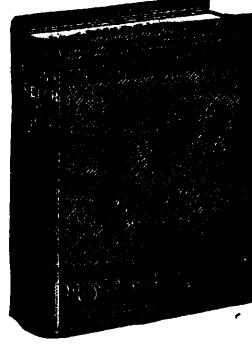
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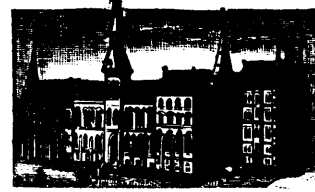
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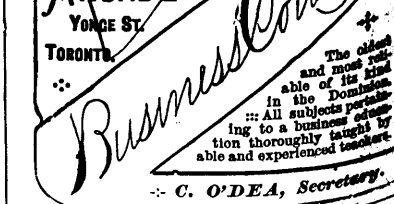
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