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THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, SEPTEMBER 21st, 1892.

No. 38.

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Notes of the Week.

ALL the property of the Salvation Army, estimated at \$5,000,000, is in the name of General Booth alone, but Mr. Arnold White says that while as a matter of theory he has absolute control of the finance, as a matter of fact and practice he has nothing to do with it, being surrounded by a system devised and controlled by some of the ablest accountants in London.

THE issues of the two greatest Bible societies of the world—one in England and the other in America—up to 1st April, 1892, were 183,387,489 copies, and of the other lesser societies, 46,612,511 copies; in all 230,000,000 copies since the year 1804, the year of the organization of the British and Foreign Bible Society. The total issues of all the Bible societies of the world for the last year amounted to more than 7,000,000.

AT the Peace Congress at Berne encouraging progress was reported in the increasing acceptance of arbitration as a means of settling disputes. Three tribunals are now sitting to adjudicate differences, in which nations of the first rank are the interested parties. Furthermore, fifteen independent American nations have made a compact together that all disputes between each other, except such as attack their autonomy and independence, shall be submitted to arbitration. The President of the United States, with the consent of the other associated nationalities, has invited all European Governments to join this compact. The Swiss Republic has accepted the invitation. Resolutions were passed in favour of simultaneous and mutual disarmament; the federation of European States for peace; the neutralization of straits and canals. After transacting other business the Congress adjourned to Chicago, August, 1893.

IN view of the special need for aggressive Christian work among the vast crowds who will visit the Fair next year at Chicago, great preparations are making for the coming winter in Mr. Moody's Bible Institute. Two new storeys on the main building are about completed, which will afford accommodation for one hundred additional men. Mr. Moody, who expects to spend a large portion of the year in Chicago, is trying to secure leading men from England and America to preach in various languages and give instruction in the Institute in addition to the regular corps of teachers. It appears likely that more room will have to be provided for the women's department in order to accept all the promising applicants. The musical department of the Institute will also receive special attention. It is proposed to gather and train a large male choir to sing at the services to be held during the World's Fair, and extra privileges will be granted pupils having exceptionally good voices who will remain during that period.

A DISCUSSION, conducted by correspondence in the *Times*, has been initiated by an ex-nun on the subject of the alleged persecuting principles of the Church of Rome. Miss Cusack called attention to the fact that in the oath sworn by Roman Catholic bishops an engagement is taken to persecute and assail, to the limits of possibility, all heretics, schismatics and rebels against the Pope. "Father Thurston" rejoined to Miss Cusack that, since 1818, "by a rescript of Pope VII., no Catholic bishop

who is a British subject has taken on himself any engagement to persecute heretics." The Protestant Bishop of Meath, accepting from this apologist of Rome the statement that a persecuting ordinance, retained for all the rest of the world, had been cancelled in favour of Britain, eagerly enquired "whether Irish subjects of Her Majesty enjoy a like protection. This question," he said, "is of supreme importance to all 'heretics' who are not so happy as to live within the favoured bounds of England, Wales and Scotland." To this it appears that no satisfactory answer can be returned from the point of view of logical, thorough-going Popery. The Jesuits may modify oaths for their own purposes, but, as Dr. Dollinger abundantly proves, the orthodox modern dogma of Papal infallibility is retrospective, and makes it impossible for a Pope to discard principles adopted by his predecessors. Happily, however, the great wave of progress, carrying toleration on its crest, sweeps away persecution for heresy in spite of all dogmas and all infallibilities.

THE *British Weekly* says: Dr. Edkins, who has just arrived in this country for a furlough, has been good enough to favour us with his views on the present situation in China. He says that the Government has kept loyal to the treaties, more so than many who have written on the subject are disposed to admit. The recent news need not disturb the minds of the friends of missionaries at home. The Government is taking every precaution against foreign risings; and magistrates, even when unfriendly to Christians, know that it is their own interest to be vigilant. The most surprising thing about recent incidents was the determined attitude of the Hunan people. It was not supposed that their opposition to Christianity was so intense. But such movements owe their strength to half frenzied leaders, and of these Chow Han has been severely punished—having been deprived of his literary degree, and the privileges belonging to it. The Christians have not been affected; as a class the Chinese are steady, not variable, like the Japanese. On the opium question Dr. Edkins thinks that the main thing to be attempted is to prevent India from becoming an opium-smoking country like China. The prohibition of Indian opium from India will merely stimulate the demand for the native-grown article; it will not diminish the consumption of opium in China. Opium smoking Dr. Edkins considers a frightful evil, and the greatest scourge that could fall on a country. But he has no hope of its reduction, save by moral means. Christianity has practically ended the practice among its converts, although Dr. Edkins is not prepared to deny that an opium smoker may be a Christian. He thinks the effects of the riots on missions merely temporary. The famine relief funds did more to promote Christian missions than these disturbances have done against them.

THE *New York Independent* says: The Andover case came to an end last week after having been before the public in one form or another for nearly six years. The Board of Visitors has decided to dismiss the complaint, giving several reasons therefor. Among them are these: That the complaint was made six years ago, and does not involve the present condition of affairs; that the holding of one professor and the acquittal of the others on the same complaint and evidence raises a question as to the equity and reasonableness of the adjudication; that the single person against whom the complaint now stands has, since the complaint was filed, again subscribed to the creed of the Seminary, and is to be supposed to have made that subscription intelligently; that the complainants have not asked redress for any personal wrong, and no injury will be done them by the dismissal of the complaint. These are, in brief, the reasons which the Visitors give for dismissing the case. They intimate that they well understand the responsibility which rests upon them, and will discharge the duties of their office with conscientious faithfulness. And so an end has come to the attempt to vindicate the wishes of the found-

ers of the great trust represented by Andover Theological Seminary, as expressed in the statutes of the institution. We do not think that this result is one which will tend to establish the sacredness of trusts of this character. The plea that the complaint is now six years old, and concerns acts and utterances which, though alleged to be contrary to the statutes of the Seminary at that time, are not now important because of the time which has elapsed in the trial of the case, seems to us utterly unsound. It certainly was not the fault of the complainants that the case was protracted to such a length. They were met at every point by objections and tactics of delay. To be told now that because of the lapse of time their complaint has become unimportant, is to make delay in all similar cases a legitimate defense. One of the Boston daily papers says that there was general rejoicing in Andover after the announcement of the decision, and that the sentiment was that "heresy will never be arraigned on the hill again." It must be confessed that the decision of the Visitors gives good ground for such a feeling. Professor Smyth is now "vindicated;" but who shall vindicate the founders who so generously provided the means of sustaining his professorial chair?

A CORRESPONDENT of the *British Weekly* writes: The advent of Mr. Moody has created quite an excitement in Belfast. After a series of most successful meetings south-eastward from Londonderry, he arrived in Belfast to find everybody on the tip-toe of eager expectancy, and all the arrangements for his work in the most perfect order and readiness. The "Ulster Convention Hall" has been secured for his meetings, and altered somewhat to suit the requirements of the present situation. All the bunting, political mottoes, and party watchwords have been removed, and replaced by appropriate texts of Scripture. The opening meeting was held at eight o'clock a.m. on Sabbath morning; and, early though the hour was, the structure was crowded long before that time, with an audience numbering 10,000, representing all classes of the community, and all the Protestant denominations. The second meeting was held at three o'clock in the afternoon, and it was calculated that there could not have been fewer than 15,000 packed, sitting and standing, within the vast wooden shell. Besides, there were thousands who could not gain admission, and these were gathered in crowds on the surrounding open spaces, and preached to by ministers and laymen. The third meeting was held at eight o'clock in the evening, and the crush for admittance was even greater than on the two previous occasions. As during the afternoon, the overflow grouped itself in crowds outside and engaged in open-air services. It is reckoned that the Gospel was preached to some 35,000 inside the hall, and to 8,000 or 10,000 outside during the three diets of service. It is needless to say that the utmost order prevailed throughout, save when there was a slight difficulty in hearing the speaker in the remote parts of the hall, and then a forward movement took place here and there, which caused a slight shuffling and commotion. The structure being entirely of wood, and Mr. Moody dreading fire or a panic, asked the committee at the close of the evening service to keep the aisles completely clear, to have police and firemen about, and to bring all the "rougier" element right to the front. It was agreed to adopt these suggestions, but the keeping of the aisles clear will limit the accommodation by at least a couple of thousand. The General Assembly's College, which is close at hand, the neighbouring churches, and the Exhibition Hall in the adjoining Botanic Gardens were secured for overflow and enquiry meetings. Mr. Sankey is much missed, but great satisfaction has been expressed with the singing of Mr. Burke, who has taken his place. The Rev. Drs. Williamson, Archdeacon Seaver, R. Crawford Johnson, and Professor Watts were present morning, afternoon and evening, and took part. The meetings continue during the week, after which, as at present arranged, Mr. Moody goes to Dundalk, and then to Dublin. The Belfast folk think him aged considerably since they last saw him, but observe no abatement of his wondrous vigour in speech or action.

Our Contributors.

AN EXPERIMENTAL TRUTH FROM A YOUNG PASTOR.

BY KNOWNIAN.

Long years ago we visited the manse of a college friend a short time after he had been inducted into an important pastoral charge. Shown into the study we awaited the arrival of our old friend, expecting to have a time something like the times we used to have in college. We were bitterly disappointed. Careworn, weary and jaded looking, he came into the study, threw himself on the lounge and after a minute's reflection said:—

"I TELL YOU—THERE IS A GREAT DEAL TO DO BESIDES 'PREACH.'"

He had been out all forenoon trying to settle a quarrel between two men who professed to be Christians, and who might have arranged their differences without worrying their minister. The whole precious forenoon that should have been spent in preparing a gospel message for seven or eight hundred people was spent in trying to settle a dirty quarrel between two. The only claim the two had to the time of the eight hundred was that they did not behave themselves and most of the eight hundred did. By the way did you ever notice how coolly one conceited crank will appropriate time that actually belongs to a whole congregation. A pastor's time really belongs to the people who support him, and as a matter of common honesty should be given to them, but a conceited fellow often thinks nothing of taking to himself hours that belong to the whole people. The climax is reached when one of those fellows who do not behave themselves take days from those who do.

Our friend, like many another divinity student, had left college with the idea that preaching is the main business of a minister, and he was now beginning to find out that preaching is only one part, and out of all sight the easiest part of a minister's work. It is the easiest because it is the part that a man of ability and scholarly taste likes best. The hardest work is comparatively easy if you like it. The easiest work is wearing and irksome if you don't like it.

Our friend was well equipped as a preacher. He liked to make sermons; he made good ones and delivered them well. It never occurred to him that any other kind of work would meet him in the pastorate except preaching and pastoral visitation. He was not long in his place, however, until he met the alter-claps of old quarrels at almost every street corner. He was first surprised, then disgusted, and at the time we saw him was getting a little discouraged. He had found out that there is a good deal to do in the pastorate besides preach.

Many a promising young minister has been almost paralyzed by the same discovery. Towards the end of his college course he hears much about preaching. The professor of Homiletics lectures about preaching; one or two of the college societies discuss preaching at every meeting; the senior students talk constantly about preachers and preaching. The Presbytery that licenses him examines his discourses and licenses him to preach. At his ordination trials much importance is attached to his sermons. At his induction the member of Presbytery who addresses him charges him solemnly to give much time and labour to his sermons. Who can wonder if by this time the young man thinks of little but preaching. The first awakening may come the morning after his induction, when a nervous parishioner informs him that Tozer has his back up because his candidate was not called, that Mrs. Grundy has the dumps because she was not asked to take part in the welcome tea-meeting, and that Maria Ann Snooks is kicking because she was not asked to sing in the choir, and tells him that he must see the whole three immediately and try to pacify them, or they may leave the church. Then it begins to dawn upon the young man's mind that he has a good deal to do besides preach. As he walks on his way to the house of Tozer he may probably ask himself several times if he really needed a degree in arts to smooth down a customer like Tozer. When face to face with Mrs. Grundy he may think that church history, though an edifying study does not furnish examples of all the varieties of character to be found in the church. But when he tries to dry the tears of Maria Ann as she weeps because she did not sing, things come to a climax and the young minister becomes absolutely paralyzed.

Of course there is much legitimate work to be done in the pastorate outside of the pulpit. There is much to be done among families that may greatly help pulpit ministrations. Human nature must be studied as well as books. A man who has the care of souls laid on him should be willing to help souls anyway he can. A great deal can be done for individuals and families by personal intercourse. Unless a minister has the pulpit talent of a Beecher or a Spurgeon he cannot build up a cause without pastoral work. Beecher and Spurgeon are dead, and so far as we know their mantles didn't fall on a very large number of preachers. There is a good field outside of the pulpit as well as in it, and both should be cultivated. Then, too, there is a considerable amount of what is called outside church work that somebody must do. A preacher, however, who wishes to do his own work well need not worry himself much about that corner of the vine-

yard. When did the church suffer for want of a committee. What cause ever languished for lack of a deputation? Was there ever such a thing known in any church as an office that nobody would take? The work outside of the pastorate is always attended to. Important and necessary as some other work may be, it should never be forgotten that preaching is the Master's principal means for saving the world. That fundamental fact is forgotten in these days of multiplied societies; and it is worse than forgotten, it is belittled and ignored by all those people who have quack remedies for saving mankind. The church that does not stand by its pulpit must die.

THE PAN-PRESBYTERIAN COUNCIL.

SOME DELEGATES.

The council which is about to meet in this city will be an event of rare occurrence, and the Presbyterian population of Toronto must feel honoured in having in their midst representatives of the whole Presbyterian family throughout the world. In this brief paper I propose to notice some of the delegates from the Irish Church, some of whom I have known personally and others by reputation or family connection. —

THE REV. PROFESSOR LEITCH, M.A., D.D., DOCTOR OF LIT.

Matthew Leitch, a native of County Tyrone, is the son of a respectable farmer, and was brought up under the ministry of the Rev. Leslie A. Lyle, Ardstraw. At college Mr. Leitch's career was a brilliant one, and his teachers and professors predicted for him a successful future. He is an M.A. of Queen's University, Belfast, Doctor of Literature of the same institution, and afterwards received the honorary degree of Doctor of Divinity. After being licensed Mr. Leitch preached in a few vacancies, among others the historic congregation of Maghera, which had been rendered vacant by the appointment of the Rev. Thomas Witherow, afterwards D.D., to the chair of Church History in Magee College, Derry. A unanimous call was given to Mr. Leitch which he accepted, and where he laboured for some years with much acceptance, endearing himself not only to the congregation but the people of the neighbourhood generally. As a preacher Mr. Leitch was clear, instructive and eloquent, and the intelligent members of the church soon began to prophesy that they had in their young minister another professor. These predictions were soon fulfilled for the chair of Biblical Criticism in Belfast College became vacant by the appointment of Professor Porter to the Presidency of Queen's University, then Mr. Leitch was appointed to this most important chair. As a Professor Dr. Leitch has the confidence of the entire Church, whilst as a preacher he renders valuable service in supplying pulpits, and conducts a weekly Bible class for Sunday School Teachers. Dr. Leitch married Miss Barkley, of Maghera, daughter of the late James Barkley, and sister of Judge Barkley, LL.D., who is joint-convenor of the Foreign Mission Committee, and the first layman who has been appointed to this office. Being a resident of India for nearly twenty-five years, Judge Barkley is intimately acquainted with the wants of the country. As the Rev. William Patterson was brought up under the pastorate of Dr. Leitch, the learned Professor is expected to preach in Cooke's Church.

THE REV. WILLIAM PARK, M.A., BELFAST.

Mr. Park is one of the best known ministers in Belfast and throughout the Irish Assembly, is joint-convenor of the Foreign Mission Committee, and an ex-Moderator of the General Assembly. William Park was born in the city of Armagh, and was brought up under the ministry of the late Rev. J. R. McAllister. At college Mr. Park distinguished himself, being a gold medalist of the university, and is to day regarded as among the most scholarly men in the Church.

After leaving college he at once attracted attention as a preacher, and I well remember the youthful probationer preaching in a vacancy in the town where I lived, and although he was of youthful appearance the opinion was general that he would make his mark in the Church of his fathers. First Ballymena became vacant by the removal of Rev. Dr. Dill to the Theological chair in Magee College and Mr. Park was called to this important charge, where he more than realized the expectations of his friends. The congregation of Rosemary Street, Belfast, filled by Rev. Dr. Hanna, who was succeeded by the Rev. John Macnaughton, formerly of Paisley, whose brilliant eloquence shed lustre on the preaching power of the Belfast pulpit, invited Mr. Park to be the assistant and successor of Rev. Mr. Macnaughton, and the entire Church to-day knows and acknowledges the fitness he has for the high position he occupies. As the year of Jubilee approached the General Assembly called him to the moderator's chair, and never were the duties of that exalted position filled with more dignity or ability.

As a preacher and lecturer Mr. Park holds a high place, whilst as a platform speaker on missionary and general subjects he has few superiors in the august Assembly of the Irish Presbyterian Church. During his stay in Toronto Mr. Park will be the guest of Mr. T. A. Lytle, of Huron Street.

THE REV. R. J. LYND, B.A., D.D.

The subject of this brief notice is regarded as one of the most eloquent ministers in the Irish Presbyterian Church; indeed some go so far as to say that he is the most eloquent speaker in the Church. At all events Dr. Lynd holds the pulpit of the foremost congregation in Ireland, his pre-

decessors being the great Dr. Cooke, for whom the congregation was originally founded, and the Rev. Dr. Mackintosh, of Philadelphia. Robert John Lynd was born near Coleraine, County Derry. His father was a farmer, and his mother was the eldest daughter of the Rev. William Wilson, of Crossgar, and sister of the late Rev. Dr. Wilson, Professor of Biblical Criticism in Belfast College, and author of the great work on Infant Baptism in reply to Rev. Dr. Carson.

Mr. Lynd, while a youth, attended the National School in the neighbourhood, but when about twelve years old removed to Belfast. He returned to his former home, and had for teachers such men as Rev. James Gilmore, Coveody, and Rev. John Wilson, Killymurris, both known to this writer, and also the Rev. Dr. Irwin, of Castlerock, the latter well known as a leading man in the church.

A large portion of the earlier life of young Lynd was given to teaching, and among his pupils was his predecessor in May Street Church, Rev. Dr. Mackintosh, of Philadelphia, well-known in Toronto.

It was the year of grace 1859, which brought Lynd to the front when he was a student. Touched by the fire of this great movement he threw himself into it, and became the most prominent figure in that part of the country, and, thrilled by his eloquence, great crowds followed him wherever he spoke. In 1860 he was licensed to preach and was soon settled in Whiteabby, near Belfast, where at once he attracted attention as a preacher. In 1875 Mr. Lynd was called to Berry Street Church, Belfast, where his popularity still increased, large crowds waiting on his ministry; in fact any meeting or pulpit where "Lynd," as he was called, was expected to appear, was sure to "draw."

In 1882 Rev. Dr. Mackintosh responded to a call from Philadelphia; and after serious consideration and reflection the pastor of Berry Street was invited to May Street. Mr. Lynd for ten years has occupied the pulpit with great acceptance, where the stalwart form of Dr. Cooke for so many years was wont to stand. It is most gratifying to the Church and Dr. Lynd's friends that the congregation was never more prosperous than at present, although numbers of new churches have been organized which are being filled speedily.

As a mark of his great abilities, the Assembly called him to the Moderator's chair, and the United Faculties of Belfast and Derry Colleges conferred on him the honorary degree of D.D.

As a lecturer and platform speaker Dr. Lynd is in great demand. His most popular lectures are the "Divorce of Queen Catharine," and "Mary Stuart of Darnley." The latter address this correspondent had the pleasure of hearing, which for beauty of diction and elocutionary effect would compare favourably with the best efforts of Punshon. Dr. Lynd is a strong advocate of Temperance, and one of the most effective speakers on the Home Rule question. I should like to hear Lynd handle Mr. Blake on the great need which Ireland at present has for Home Rule, as promised by the faction to whom the Canadian lawyer has pinned his political fortunes. Mr. Blake has already done what poor Parnell did not do, that is—attended a political meeting on Sunday.

Ireland would present a poor picture if separated from England, and it is to be hoped that the people of Great Britain will not consider that Blake has the sympathy of any considerable number of Canadians in his silly efforts to dissolve that bond which—even so bad as Ireland is pictured to be, she would then be completely annihilated.

There are other important delegates expected who have made their mark in the Church in Ireland, such as Rev. K. McCheyne Edgar, the Moderator of the Irish Presbyterian Church; Rev. Jonathan Simpson, senior pastor of Portrush, where he has succeeded in building up a strong and vigorous congregation from a small beginning. Mr. Simpson has several times crossed the Atlantic, and I well remember the thrilling descriptions which he gave of his travels on this side of the Atlantic. He contemplates a trip around the world, and is the guest of the Rev. William Patterson, Pembroke Street.

Toronto, September, 1892.

INTEREST IN BIBLE STUDY INCREASING.

It is a most significant and promising fact in the religious world that individual interest in Bible study is increasing with every year. It is difficult to prove this by statistics, but some statements made by the American Institute of Sacred Literature bear strongly upon the question.

Since the organization of that institution, whose sole aim is to advance Bible study, thousands of students have been enrolled for individual instruction in the English Bible and the original tongues. This work has not been confined to the United States or even to America. Missionaries in foreign fields and others who by circumstances are placed beyond the reach of good instruction, have availed themselves of this help. Students in appreciable numbers are enrolled from Great Britain, Italy, India, Japan, Corea, China, Hawaii, South Africa, Burmah, Assam, Australia, Bermuda, besides Mexico, South America and the Canadian Provinces on this continent.

Since the organization of the Hebrew schools in 1878, and the New Testament Greek department some years later, 3,000 persons have enrolled for thorough study of these languages, and a fair proportion have graduated after attaining ease and facility in reading the Scriptural tongues.

In the department of the English Bible, book and subject study is the basis of the plan. Be the study by individuals or clubs, the emphasis is always laid upon individual personal study. It is true that the thorough character of the work requires more time than many busy people can spare, although excellent work can be done in one hour a day. The extreme flexibility of this organization, however, enables it to meet the needs of the busiest people by offering each year a special course of study which can be pursued by the student alone, without assistance (except such as is furnished by the helps recommended), and an optional examination at the end of the course. The subject of this simpler work is always that of the current International Sunday School Lessons. The cost is nominal. These examination courses have been pursued by a large number of people engaged in Sunday school work, or wishing to keep in line with it.

The Institute correspondence courses now in progress are as follows: English New Testament, the Gospel of John, the Life of Christ, based on the four Gospels, the Gospel of Luke, the Founding of the Christian Church, based on Acts; English Old Testament, Samuel to Solomon; Hebrew, 1st, 2nd, 3rd and 4th courses; New Testament Greek, 1st and 2nd courses. Examination course examination to take place January 10, 1893. The Founding of the Christian Church, based on Acts. Only the first half of this subject will be covered this year (Acts i. 15-35).

The attitude of the Institute toward other religious organizations is not that of a rival to any of them, but it assists and co-operates with them all. Wherever Bible study is a legitimate department of an organization, such as the Y. P. S. C. E. or the King's Daughters, the Institute adjusts a course of study to its needs, and offers the stimulus of an examination.

The financial support of all this work is secured by annual subscribing memberships and special endowments, the tuition fees being so low that they meet but a small part of the expense.

More can be learned of the Institute and its work by addressing the Principal, Dr. W. R. Harper, Hyde Park, Chicago, Ill.

THE JERUSALEM MISSION—RETROSPECTIVE AND PROSPECTIVE.

PART II

PRESENT POSITION.

The sign-board in front of this mission house—"Presbyterian Alliance Mission"—proclaims to the ignorant masses of Latins and Greeks, Armenians and Copts, Jews and Moslems of Jerusalem that there are other Christian Churches in the world than those domineered over by popes, patriarchs, bishops, abbots and dignitaries of questionable real dignity, surrounded by pomp, luxury and lavish expenditure, so unlike the lowly and meek Saviour, whose kingdom was not of this world's show and ostentation. By their side, as they go along, preceded by kavasses stumping the ground with long staves, they see the humble representative of the Presbyterian and evangelical world trudging the streets in common attire on his Master's service. As they go past this house they hear the singing of God's praises, and the Jews and others who are occasionally present at the services, carry abroad a report of their simplicity and earnestness, and the strange fact that no crosses are to be seen! Thus the existence of this Christian union mission act: as a powerful, loud protest against the idolatry, superstitions, gaudy, semi-theatrical displays and dead formalities of the degenerate, corrupt Churches of the Orient.

Non Episcopalians, who, having no patience with liturgical prayers, absolutions, repetitions, turnings to the East, pretensions of sacerdotalism and other popish relics, used to stay in the hotels or go wandering about the streets on the Sabbath Day rather than go to the solitary English Protestant Church in the Holy City, now meet to worship God in spirit and in truth in the temporary Upper Room, which this mission has provided for them, and meet gladly and largely, sometimes eighty and more, and oh, "how good, how sweet the sitting of brethren together as one"—"with one accord"!

The opportunity afforded to ministers of all denominations, and to evangelists, like the brother of the martyr bishop of Central Africa and others, to witness for the Lord Jesus, and to sit together at the Lord's table in the City of the Great King, is also very highly prized by all—by the hundreds of travellers from all lands since the autumn of 1890, who have thus exhibited "the unity of the Spirit in the bond of peace."

On this ground alone, if on no other, this mission has surely acquired a strong claim to the prayers and support of all the evangelical Churches of Christendom, including the Society of Friends, to whose mission at Ram Allah I have been called upon to render service once and again. It has supplied a most glaring want and wiped off a highly discreditable anomaly. It cannot longer be said that Wesleyans and Baptists, Friends and Brethren, Independents and Presbyterians, are nowhere in Jerusalem, and it is for them now, with their accustomed, consecrated liberality, to consolidate and strengthen this their mission, planted at the pressing advice of men of God from several Churches, and under a deep sense of duty to the Master, who called us by their voices to His Holy Hill of Zion, and has been markedly blessing and prospering our labours of faith and truth in Him.

In thus calling us He has provided Jerusalem with a labourer that can use the sacred tongue in religious discussions with rabbis and learned Jews, and that can converse freely in Judeo-Arabish with the Sephardim, which no other now labouring in the Holy City can do. Into that dialect I translated St. Luke's Gospel and a variety of tracts forty two years ago.

And the Lord has given me favour in the eyes of my brethren in Jerusalem, and moves them to come freely and in numbers to hear the message of redeeming love, though I have no assistant to draw them, like other workers, nor any inducement to offer but the word of God, emphasizing to them the glorious fact that, though called by different names, we are all one in Christ, heartily united in all the fundamental verities of the Gospel, as is witnessed by the existence of the Evangelical Alliance, which embraces all sections of the Church of God, excluding only those who have departed from the purity and sole authority of the living Word.

The work of Mrs. and Miss Ben-Oliel among the Jewesses I have already described. We have been four co-workers. Now my eldest son is gone to England, desirous of being trained as a medical missionary, we are three, but it seems to me that Evangeline should be counted also as a co-worker, for she is the teacher of her younger brothers and sisters, which is a little school of Hebrew boys and girls. None of the Churches or the Society I have served in the Gospel have ever helped me in the education of the nine living children the Lord has given us, all so fully imbued with the missionary, self-denying spirit.

PROSPECTIVE.

Jerusalem is extending and expanding, new houses of larger dimensions and superior architecture rising up on every side. It is bound to increase and improve progressively, till it shall become again "the glory of all lands." So it is predicted of it, and so it shall be, for "the word of our God shall stand firm"—shall be fulfilled—stand good—"for ever" (Isaiah xl. 8; 1 Peter i. 25. See the originals).

The railway line is progressing. The local director told me last Thursday that the engine's whistle—an engine from the United States—will be heard in Jerusalem in about a fortnight hence, but of course the line will not be open to public traffic till October or November, if so soon. More, I am likely to be taken to Jaffa and back on it soon after, that, by personal inspection, I may be able to gainsay unfavourable reports.

I hold that this railway line is "the highway and a way" of Isaiah xxxv. 8, preparing for the express purpose of bringing the ransomed of the Lord "back to their patrimony, the land the Lord gave to their fathers for an everlasting possession." And assuredly there will speedily follow the prophetic prolongation of the line to Egypt and Assyria—the Euphrates valley and India (Isaiah xix. 23-25)—for God's grand purposes toward His ancient covenant people embraces the lands of those two ancient peoples also. The prophet says it will be called "the way—road—to Hako-desh"—*Arabic*, "El Khuds" the Holy—the very name it has already.

It is at once pleasing and amusing to me to notice how intelligent travellers to the Holy Land are siding with and enforcing the few opinions and views I have so far ventured to express on topographic and prophetic subjects connected with the land of my forefathers. Not long ago my friend, Mr. Morgan, the proprietor of the *Christian* of London, sided with my opinion as to the true ancient site of the Tower of Hananeel (see the *Christian* of June 4, 1891), and now I hear of a more recent traveller eloquently upholding the interpretation I have given to Jer. xxxi. 38-40, proving the actual, visible, tangible, irrefragible fulfilment of prophecy—and a prophecy so clear and explicit that no sophist's cleverness can twist or explain away.

The Jewish population of Jerusalem and Palestine has grown rapidly the last few years. That is a fact too palpably true to be contradicted by any but those whose prejudices blind their visual powers of perception. The cruel, bitter, barbarous, inhuman, utterly unchristian, fiendish persecution of the Jews in Russia, Roumania, etc., and the anti-Semitic mania elsewhere, are sure to drive thousands, may be tens of thousands, more to the land they love so dearly. It is true for the present the unspeakable Turk blocks the way, but they must return, for the word of God predicts their return their speedy return—I believe. The Turk, who learns to pronounce the word "Bakshish" from the cradle will soon discover that more sweet Bakshish is to be got by their admission than by their exclusion, and will resignedly submit to the decree of Allah, and throw the gates of Palestine wide open to the Jews. Besides, the present Sultan, believed to be as humane as the Christian (sic) Czar, is a cruel tyrant, and the Sultan's generous humanity has been extended to the exiled Jews of Odessa.

"In 1841 the presence of perhaps 8,000 Jews in Palestine—of whom, perhaps, less than half were in the Jewish quarter at Jerusalem—was thought a sufficient reason for the establishment of the Jerusalem Bishopric." So wrote Bishop Blyth in his Primary Charge. Even when they had increased to double and treble that number, still "the London Society for Promoting Christianity Amongst the Jews," by its various agencies and liberal expenditure, occupied the field amply, and such a protest as the one referred to in Part I. of this article would have been justifiable, but now the Jews are about ten times the number that merited a bishop; and there is "no Hebrew missionary" among the workers, whereas "Hebrew is a living language amongst Jews, and the staff was as incomplete without such a missionary as a carpenter's chest might be without a saw." I am still quoting from the Bishop's Primary Charge. Was it not high time, then, that the other Churches should come to share in the work?

That Society's expenditure last year on Jerusalem alone amounted to \$35,505, inclusive of stipend of Rev. Kelk, \$2,500, and contribution towards support of bishop, \$1,500 (the C. M. S. contribute also another \$1,500, besides \$4,900 raised for new buildings during the year, but yet it has only two missionaries, one a native Arab Christian, as innocent of Hebrew, Hebrew literature, Judeo-Spanish, as the Rev. Kelk himself; and who can therefore exercise little if any influence on the Jews, for they are so presumptuous as to think that no one totally ignorant of the sacred tongue of the Scriptures can possibly teach them theology! This is the Rev. J. Jamal, whom one would think might be much more usefully employed among the native Arabs. The other, Rev. J. E. Hanauer, son of a Hebrew-German Christian, is a useful labourer among the Ashkenazim, though his knowledge of Hebrew is limited to reading, and he is not qualified for work among the Sephardim.

These two constitute the missionary staff of that Society in Jerusalem, for Rev. Kelk is not a missionary, and does not profess to be one. He is the minister of Christ Church and General Superintendent; quite enough for any one man. But there are two devoted English lady helpers, and the many workers employed in the hospital, dispensary, schools for boys and girls, House of Industry, work room for Jewesses, and Enquirers' Home, the principal persons being all English.

There is, therefore, in that mission but one acceptable to the Jews and tolerably qualified missionary. I dwell on this fact to show to demonstration the unreasonableness of that protest and the crying need there was, and there is still, for better trained workers.

I must not close these remarks without expressing my high admiration of the love to the Jews and great liberality for their Carization of the evangelical section of the Church of England. The God of Israel bless and prosper them all with all spiritual blessings in Christ Jesus our Lord. They set a noble example of prayerful and practical interest in the cause of the Jews, well worthy of imitation by all other Churches, but thus far followed most closely only by the Church of Scotland and its sister, the Free Church of Scotland. May God speedily unite them again, to His own glory and praise, amen and amen.

I trust I have shown conclusively that the call and the need for this mission are as urgent and strong now as two years ago. Nay, more urgent and stronger, as will appear in a paper of "Random Thoughts" I am meditating.

All our friends and supporters have read how the Lord has moved the heart of one of His stewards to help in providing Jerusalem with the greatly-needed evangelistic hall and mission premises, and how a dear Scotch lady near us has offered me land for building a convalescent hospital at Bethany. May He also move the hearts of many others to furnish the means for speedily building both.

While writing, God has sent us other encouraging and sustaining news. Our friend, Mr. Pullman, of Belfast, Ireland, is coming to help during next season, and a Hebrew brother, Rev. W. H. Bernherd, writes from Wisconsin that he is coming to help me in the work for two or three months. So we have the cheering prospect of at least three volunteer helpers soon—the above-named two brothers and Miss Hussey. There is plenty of work in which they can help most usefully.

We call on our friends to join us in praising God for all His mercies and loving kindnesses, and to extend to us more adequate help, greatly needed, as will appear from the next part dealing with the finances of this mission.

FINANCES.

To say that the finances of this mission are not particularly flourishing—not all that they should be—is only what was to be expected from the very nature of the enterprise. Time was necessary to make its existence known and appreciated, and, after all, it is only from those who are not already taking a practical interest in some other effort for the evangelization of God's ancient people that help could be expected. And, therefore, though the contributions and donations up to this date fall far short of the requirements and needs of the work, we have abundant reason to bless and praise the Lord for the encouragement and support He has sent us from so many different lands, even from Jewish believers in Persia.

The book of this mission's accounts, which is always on the study table, inscribed, "Open to inspection," is not fully posted up. Amid so much pressing work, Jewish visitors at all times, extensive correspondence, the cares of a not small household, interruptions of all kinds, it is difficult to find quiet for accounts and work of that sort. Contributions are entered in the book directly, with date of letter, date of reply, where cashed, and are gratefully acknowledged by first mail; but expenditure goes into the day journal, and must wait for leisure to be classified and transferred into the book under the corresponding several headings. If, as I hope, we go to Hebron for two or three weeks of change of air, before the laborious travellers' season begins, I shall (D.V.) post the book up to date. For the present purpose, however, it is sufficiently advanced.

The following is a full statement of income from all sources for the first two years of this mission's existence—from August 1, 1890, to end of July, 1892.

The attentive reader will notice at once that this mission belongs mainly to the United States, principally to the Southern States, and chiefly to North Carolina, and the devoted, consecrated liberality and co-operation of the late deeply-lamented Rev. A. DeWelles Miller, D.D., LL.D., of the manse, Charlotte, N.C.

They will be gratified to see Italy, India, Australia and Christian Jews in Persia contributing to its support. Also how highly the devoted labours of my beloved wife and daughter Florence are valued and encouraged, especially by friends visiting Jerusalem and seeing their work.

They will remark also how scanty have been the means sent to us for helping the poor, destitute Jews of Jerusalem, of whom, alas, there are so many, and they naturally appeal to the Hebrew missionary for charity and succour.

In a reprint of this article, intended to subserve the purposes of a report for general circulation, will be given a detailed list of all contributions, with names of the generous donors, which I can hardly expect the religious press to publish through the North. The *Carolina Presbyterian* and others have most kindly inserted letters of acknowledgment in detail.

Jerusalem, July 30, 1892.

A. BEN-OLIEL.

Pastor and People.

AFTER A NIGHT OF WEEPING.

When the long night of weariness and pain
Is full of bitter thoughts and doubts that sting,
Do we not long to hear some holy strain
That far-off angels sing?

When every golden deed the hearer hath planned
Is darkened by the fear of failing powers,
And all our life seems like a barren land,
Unbless'd by sun and showers;

When every word that loving lips have said
Sounds, to the morbid fancy, falsely sweet,
And every truth that we have heard or read
Seems poor and incomplete;

When the one thing whereon our hopes are set
Is still withheld, although we pray and weep,
Until we murmur, "Can the Lord forget?
Or doth the Master sleep?"

When the old sin that we had nearly crushed
Arrayed in all its fearful might appears,
And yearning voices that we thought were hushed
Call from departed years;

Then, like an evening wind that, unperceived,
Beareth an odour from the rose's breast,
Comes the remembrance: "We which have believed
Do enter into rest."

And our eyes close, and all the phantom throng
Of doubt and troubles vanish into air;
And the one face that we have loved so long
Smiles on us calm and fair.

The face that in our darkest hour is bright,
The tranquil brow that never wears a frown,
The steadfast eyes that never lose their light
Beneath the thorny crown.

So at His word the clouds are all withdrawn,
The small, sharp pains of life are soothed away;
After the night of weeping comes the dawn,
And then His perfect day.

—Sunday Magazine.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

THE YOUNG ROAD-MAKERS.

A few days after this took place a nephew of Dachaim came to stay with her till the hunting season came on, when the coats of the fur-bearing animals are thick and valuable, for he was a hunter. The good old grandmother did not know why his coming made the children glad, for he was not much taken up with them. It was because they found it easy to leave her for a time, now that she had someone to work and care for her. The hunter told them that he had come from Karakorum, in the south-east, where he had sold a load of furs, and that he had seen Kublai Khan, the lord of all the earth, in that city. When he told them this Pretsha's face beamed with joy and Alik could hardly cough down a laugh of triumph. That night they asked Dachaim if she could trust them both away for a day, and when she said, yes, they told her not to be alarmed if they stayed away a little longer. Before the grandmother awoke next morning they were gone, and with them had gone the faithful Tship. That night they did not come back, nor the next, nor the next. The days became weeks and still they did not return. People coming from the south country, said that they had met a boy and a girl with a big dog, who were going to Karakorum, so Dachaim hoped all was well with them, as the nephew would not go after the children, and she could do no more. They had not told her of the things they had found and how the Donki chief had robbed them, for as Pretsha said it would do no good and would only grieve the dear grandmother. Therefore, she did not know why they had started off on their long journey. "Alik is wise and brave," she said to herself, "and Pretsha is true and good, so there must be some good reason for their going, and the great God of heaven will take care of my children."

Meanwhile the boy and girl were journeying with their dog towards Karakorum in the south east. There was no road from Koleda to that great city of Mongolia. Sometimes their way was along the stony bed of a half dried up stream, at others it was a villager's footpath and at others a hunter's trail through the woods, or a cattle track over the plains. As they went southwards the villages they visited were mere camps consisting of a number of tents made of felt or of hides, which might be removed at any moment. When the children came to these their native Yenisei speech was of no use to them, unless, as sometimes happened, they fell in with a Khitt from the Siberian country, who had been trading with furs. So they had to pick up the Mongol talk, which was hard to learn at first. But they soon knew enough of it to salute kindly the people whom they met, to ask for food and shelter and to enquire the way to Karakorum. The Mongols were very kind to them, especially when they heard that the brave young lad and pretty girl were on their way to see the great Khan, the lord of all the earth, for the Mongols were very proud of their conquering emperor. Now, how far do you think these children travelled all on foot, with Tship bounding beside them? No less than six hundred long miles!

Sometimes they walked twenty-five miles in one day, but other times they found it hard to do more than fifteen, yet bravely they held on to their purpose to reach Karakorum. When a month had passed away they came to a road, a real road, broad and level, bearing the marks of horses' hoofs and the tracks of wheels. By the side of this road were many post-houses, which the great Khan had caused to be built for the use of his officers who travelled along it, and in one of these the children found shelter every night. Another week brought them to the end of their journey, for before their eyes rose the walls of the Mongol capital.

It was late in the morning when Alik and Pretsha followed a number of people and passed through the wide gate into Karakorum. The city was only three miles round, but to the eyes of the young Siberians it seemed large enough to hold all the people in the world. All sorts of men were there, Mongol soldiers, Chinese servants, swarthy Indian priests, merchants from Persia and Armenia, even from Greece and Italy, together with fierce moustached Tartars from the western plains, skin-clad Donki, and here and there a fur hunter from the Yenisei country. But what took Pretsha's eye was a group of little children playing in the street. How she would have liked to play with them and take up in her arms a little boy who was toddling along after the older ones, laughing happily! How it would have comforted her for the loss of her "babe!" As she stood looking at the group and wondering if they would mind very much if she joined them, the older ones caught sight of her and began to point her out to each other and cry out, "bartuk, bartuk." Now "bartuk," means a slave girl in the Mongol tongue and Pretsha knew this. So she answered, "uge, uge," or "no, no," but they still kept on making faces at her and calling her "bartuk." Poor Pretsha began to cry, when all at once the children scattered and ran every way from the middle of the road. She looked up to learn the cause, and not far off saw a troop of soldiers galloping down towards her. No wonder the children had scattered before this terrible array! Her own heart sank within her. But her fear was nothing to what she felt, when the next moment she saw the baby boy still dancing about almost under the horses' hoofs. She tried to run forward and save the child, but Alik was before her. "Quick, Tship," he cried, pointing to the baby, "bring him here!" So Tship, quick as lightning, sprang into the road, caught the little one's dress in his mouth and as quickly sprang back again beside his young master. Now let the fierce horse-soldiers ride past; what does Pretsha care for them? She has taken up the boy and hugged him in her arms, and he is so young he doesn't mind it at all, but laughs in her face and gives her back her kisses. Pretsha would not give up that moment for a hundred "babees." They could not laugh like that nor kiss her back again.

Pretsha hears a voice, a strange, tear choked sort of voice, that speaks to the child. Then somebody takes him gently out of her arms, presses him close and speaks some words of baby talk in a foreign tongue. Next, she, for it is a woman, the little boy's mother, puts her free arm about Pretsha's neck and kisses her. Then all three, mother and baby and Pretsha, get down round Tship and fondle him and make so much of him that there is no prouder dog in the world. Alik stands by and says nothing, but there is a happy look in his dark eyes. Now the lady, for her dress is made of what Pretsha afterwards finds to be silk spun by little worms in distant China and only worn by rich people, invites the rescuers of her child to her house. So Alik and Pretsha and Tship follow her through the children, who look on wonderingly and are sorry they called out "bartuk," to a large house, so fine that Alik thinks the lady must be the Khan's wife. But she is not; her husband is only a Greek merchant, who acts sometimes as interpreter for Kublai with people from distant lands, because he knows many languages. It would take me a long time to tell you how strange the young Siberians found the ways of their kind protectors, what nice food they ate, what comfortable couches they slept on, what new clothes were given to them, and how sympathizingly their story was listened to. Great was the children's grief when the merchant told them that the lord of all the earth had left Karakorum weeks before, and had returned to his palace at Khanbalig, a thousand miles away. They could not count up a thousand, but when they learned that it was farther from Karakorum than that city was from Koleda their hearts became heavy as lead. Then the lady brought her little boy and put him in his father's arms, saying something at the same time in the language she had used when speaking to the baby. "Must you go to Khanbalig?" asked the merchant; and Pretsha at once replied, "Yes, if it was five times as far away." So the Greek said, "How would you like to travel with the soldiers who nearly galloped over this little fellow?" Alik answered, "We are not afraid." The merchant thought a little, and at last went out to make enquiries. When he came back he slapped Alik heartily on the shoulder, saying, "I have made all right, my boy, to-morrow morning you and Pretsha start for the city of the great Khan." The children went to their soft couches that night, but hardly slept for thinking of their good fortune and of the morrow's journey.

They rose early and, dressed in the new and becoming clothes which their kind hosts had given them, waited for the soldiers with whom they were to travel. At last they heard the trampling of many horses and the rumble of carts. A clear voice gave a sharp word of command in the Mongol tongue, which was repeated by ten other voices and then all

was quiet. A minute later the door was opened from without, and into the waiting room stepped a young officer whom the silver plate on his headdress covered with Mongol writing pointed out as a centurion or commander of a hundred men. The ten voices the children had heard repeating his order were those of the decurions or commanders of ten. The Greek merchant went forward to meet the handsome young officer and saluted him as the captain Peyen. Then he brought the children forward and introduced them to their new protector. Tship, who had been outside, now came in through the open door. He went up to the centurion, looked carefully at him, sniffed once or twice, wagged his curly tail, and then, being quite satisfied, laid his cold nose in the officer's hand. "So, master dog, you are coming with us too," said Captain Peyen, and Tship seemed to understand, for at once he gave a short bark, stretched out his forelegs with his nose between them at the Captain's feet, and followed it with many playful shakes of the head and waggings of the upstanding tail. Then bidding good-bye to their hosts and the baby boy, who cried because they were going away, Alik, Pretsha and Tship followed the officer into the street. There they saw the hundred and ten horse soldiers waiting and looking very terrible in their tall fur helmets, with their bows and lances at their backs and their swords or heavy iron-shod maces at their sides. But in the midst of the soldiers they saw a number of carts drawn by oxen. The carts were oblong boxes of wood above which rose domes of wicker-work covered over with felt, and they were large enough to hold many people. Into one of these carts Captain Peyen led Alik and Pretsha and gave them in charge to an old woman, the wife of the chief driver. This was to be their home till they should reach Khanbalig, and a very clean, comfortable home it was.

(To be continued.)

THE SOUL'S AWAKENING.

In our human lives there is some moment at which youth first wakes out of its childhood and becomes aware of itself. The soul seems suddenly to burst its sheath, some novel experience perhaps instructs it, some impact from without releases the force which has lain dormant. At a touch, in the twinkling of an eye, the chain is snapped, the slumber is broken. Such a moment is never forgotten, the moment at which the man ceases to see through the eyes of others, ceases to speak, to think, as those about him; when he sees with his own eyes, and faces his own world, and seeks for his own interpretation of it. Such times when they come are full of a great awe. We are wrapped in a solitude of our own, in which we forget our earlier interests; they become "as a very little thing." We are absorbed in the passion of a spiritual discovery; we are caught up, young though we be, into the solemnity of those swift and sudden intuitions which have a power to make our noisy years seem moments in the being of the eternal silence. Many a man and woman can recall echoes of such times. Perhaps, long after we have forgotten them, we drop upon some fervid or grave resolution, written in some diary—the record of some such momentous awakening. We smile as our eyes fall upon it, and yet smile with a sigh of sad regret that, with all our wiser intelligence, we have not retained the intense and earnest seriousness that makes sacred that old writing.

As again and again they find themselves in face of the freedom claimed by the young, parents will well remember Joseph and Mary, who went one whole day supposing the child to be in their company. Is not that just what fathers and mothers do? Seasons come and go, all seems quiet and habitual, and they never dream that the children are not travelling along in their company. The children, without their noticing it, have left them—dropped out of the line. The change has been at work long before the parents know it, a severance in thought, in sympathy, in feeling, has been going on and has already taken place. Yet they supposed them to be of their company! It is so natural to suppose it, so easy, so right. And as they first are startled into recognizing what has happened, as they go off to seek them sorrowing, how bothered they become, how perplexed, how distracted, how angry! Yes, and it is so pathetic, too; it is the cry of natural affection. But it is inevitable. The young can never be as the old; they must be young, they must fall under new influences, they must be sensitive to new impressions, they must hear new things, they must feel their way forward. As all their fathers did, so will they do. All are pilgrims, all are moving on; the tents must always be taken up every morning on the fresh camp, on to the fresh scene, on to the fresh adventure, on to the fresh knowledge. It must be. They may carry the old truth with them by God's mercy, but it still will be into new places. They cannot be what we were. They have something to think for God and something to do for Christ, that we never thought, and that we never did.—Canon Scott Holland.

A POINT FOR YOU.

In view of what Hood's Sarsaparilla has done for others, is it not reasonable to suppose that it will be of benefit to you? For Scrofula, Salt Rheum, and all other diseases of the blood, for Dyspepsia, Indigestion, Sick Headache, Loss of Appetite, That Tired Feeling, Catarrh, Malaria, Rheumatism, Hood's Sarsaparilla is an unequalled remedy.

HOOD'S PILLS cure Sick Headache.

Our Young Folks.

A MESSAGE.

She wasn't on the playground, she wasn't on the lawn ;
The little one was missing and bed-time coming on ;
We hunted in the garden, we peeped about to see
If sleeping under rose tree or lilac she might be,
But nothing came in answer to our anxious call,
Until at length we hastened within the darkening hall,
And there upon the stillness there broke a silvery tone ;
The darling mite was standing before the telephone,
And softly as we listened, came stealing down the stairs.
"Hello Central! Give me heaven: I want to say my prayers."

A MOTHER AND HER BOY.

The mother and her boy were waiting for the train in the Albany station, when the dulness was broken by a funny figure of an old woman in rusty gown, a catskin muff and tippet, and a black bonnet made of as many odds and ends as a magpie's nest, and her false front askew. She kept chewing on nothing, working her umbrella, and opening and shutting the other hand in its black glove in the aimless way of old people.

The high school girls began to titter and make jokes to each other, watching the old lady far too openly for good manners, or any manners at all.

The young lady in the smart tailor suit who gives readings at Sunday school concerts smiled back at them and studied the old creature with a satiric eye.

The boy began to laugh quietly with the rest. "Do look, mother. Isn't she funny? Did you ever see such a sight?"

The mother glanced delicately and turned her eyes.

"Poor lady," she said.

He was silent, considering.

"If I hadn't you," she went on, "and had lost all my money, and grieved over all I had lost, in money and friends, my mind was touched, and I lived alone among queer people, I might look just like that woman. She must have been very good-looking when she was young."

The boy's mouth twitched, as he turned his gaze from the "poverty piece," as some of the girls called her, to his pleasant mother, and as the old lady went prowling about, looking for something, a light step was at her side, a cap raised, and a kindly boyish voice asked: "Can I do anything for you, madam?"

"I was looking for some place to buy some checkermints," said the old soul, nodding carelessly and blinking with weak eyes. "I like checkermints if they're Boston bought, but I won't seem to see any, and there used to be a boy with a basket come round in the Fitchburgh depot, and I thought maybe I could find him here."

"Shall I get you some at the fruit stall?" said the boy politely to her, but with a flashing glance at the giggling girls, which somehow did not make them feel proud of themselves.

Then the mother watched her boy lead the old woman to the candy stall and stand by her courteously, pointing out this and suggesting the other, till she made her fumbling purchases, and escort her across the hurrying passage to her seat in the train, out of his own compassionate young heart.

"My dear boy!" was all she said as he came back to her, but it was breathed in a voice of music, and she looked most happy.

The boy stood close to his mother, thoughtfully, one hand just striving to caress her. Their train called, he picked up her parcels and marched protectively by her.

"You have a boy, mother, who will take care of you," he said, lifting his eyes to hers at the gate.

WHERE THE GOLD IS.

Tom Jones was not so quick to learn as some boys, but nobody in the class could beat him in his lessons. He rarely missed in geography, never in spelling, and his arithmetic was always correctly done; as for his reading, no boy improved like him. The boys were fairly angry sometimes, he outdid them so. "Why, Tom, where did you learn your lessons? You don't study in school more than the other boys."

"I rise early in the morning, and study two hours before breakfast," answered Tom.

Ah, that is it. "The morning hour has gold in its mouth."

There is a little garden near us, which is the prettiest little spot in the neighbourhood. The earliest radishes, peas, strawberries, and tomatoes grow there. It supplies the family with vegetables, besides some for the market. If any one wants flowers, that garden is sure for the sweetest roses, pinks, and "all sorts" without number. The soil is poor and rocky, besides being exposed to the north wind; and the owner is a busy business man all day, yet he never hires. How do you make so much out of your little garden?"

"I give my mornings to it," answered the owner; "and I don't know which is most benefited by my work, my garden or me."

Ah, "the morning has gold in its mouth."

William Down was one of our young converts. He united with the church and appeared well; but I pitied the poor fellow when I thought of his going back to the shipyard to work among a gang of loose associates. Will he maintain

his stand? I thought. It is so easy to slip back in religion—easier to go back two steps than advance one. Ah, well, we said, we must trust William to his conscience and his Saviour. Two years passed, and instead of William's losing ground, his piety grew brighter and stronger. Others fell away, but not he, and no boy, perhaps, was placed in more unfavourable circumstances. Talking with William one evening, I discovered one secret of his steadfastness.

"I never, sir, on any account, let a single morning pass without secret prayer and the reading of God's word. If I have a good deal to do, I rise an hour earlier. I think over my weak points, and try to get God's grace to fortify me just there."

Mark this. Prayer is armour for the battle of life. Make it a principle, young Christian, to begin the day by watching unto prayer.

"The morning hour has gold in its mouth; say, and something better than gold—heavenly gain."

ANTISTHENES AND THE BOASTFUL YOUTH.

There is an old saying that we should not count our chickens before they are hatched, which is a very good old saying indeed, and one that has been said in many different ways. One of the most amusing ways of putting it was that of the Greek Antisthenes, who had been very much wearied by the boasting of a young acquaintance of his of how rich he would be when a cargo of salt fish he was expecting arrived from the Pontus. The youth kept telling Antisthenes of the presents he would give him, and the other attentions he would shower upon him, when the Greek seized an empty meal-bag and led the braggart to a dealer in flour.

"Fill this to the brim," he said to the dealer.

The dealer did so, and Antisthenes, turning on his heel, started to leave the shop without paying for the flour.

"Here!" cried the dealer, "my money, my money!"

"Ah!" said Antisthenes. "I have none; but—er—this young gentleman (pointing to the boastful youth) will pay for it when his cargo of salt fish comes in."

The haste of the dealer to empty the flour back into the bin and hurl the empty bag at the retreating Antisthenes taught the young man the lesson the wit desired him to learn.

ALMOST A FAIRY TALE.

A pathetic story is published in the London *Daily Telegraph*. A hospital for sick children in the east end of London was "a tumble down old wharf warehouse." But it had to do for the sick children simply because there was no money to build a better place. One day, up the rickety stairs, holding on by the rope that served for banister, came a shabby, gruff old man, asking, in a tone that seemed to threaten an action for damages, if this were a children's hospital, and if they did not want a proper "hospital." The secretary, with faint hopes of a guinea, answered the question and received—a cheque for £1,000! They went over the place, and when this unexpected angel of blessing had seen the children he came back, asked again for pen and ink, and wrote—a second thousand! Then, with his coat buttoned, he was about to go, but one story after another of healing and child heroism flowed from the secretary's lips, until, with a gruff "Ha!" the coat was thrown back once more, the magic book produced, and a third thousand laid beside the others. "I found my way up and I can find my way down. Good-day!" The man of shabby coat and gruff voice was gone, but the secretary had the new building in his hands.

MOTHER GRETCHEN'S CHURNING DAY.

They dearly loved the house-mother's churning day—these three blue-eyed little children—because that was one of the few times that the busy mother could tell them stories; sometimes about the wonders of the Black Forest; sometimes fairy tales; sometimes stories of when she was a little girl; but the stories they loved best were of the old days when Spain did not allow any people in that country to have any Bibles, or to worship God in the simple Bible way. It made them thrill all over to hear of men and women, and even little children, that would die, burning at the stake, rather than kneel to the image of saint or virgin.

"I wish I had lived then," cried Hans, clenching his small fist; "I'd show the Spaniards a thing or two; I would have died shouting rather than to give up to him."

"Ah, Hans, Hans!" said the mother, resting on her dasher, "dost thou not know that God asks of thee something harder than that?"

"Harder than being burned, mother!" exclaimed timid Ernest; "how can that be?"

"Ay, does He! He means thee to live for Him, boys. Dying was over in a few minutes; one could make up one's mind to bear that and so go quickly home to the Lord; but living for Him means hard trying every hour of every day—oh, so many hours, so many days!"

Then the dasher began its noisy journey again, and mother Gretchen's three little boys watched it with very sober faces.

As to which should be the national flower there exists many opinions, but there is only one opinion as to which is the national pen, Esterbrook's Falcon No. 048.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

SAUL OF TARSUS CONVERTED. Acts ix. 1-30.

GOLDEN TEXT.—Except a man be born again, he cannot see the Kingdom of God—John iii. 3.

INTRODUCTION.

One of those who stood looking on the martyrdom of Stephen was then and for sometime afterward bitterly opposed to Christ and His truth. Saul looked on approvingly at the execution of Christ's faithful witness. He was deeply versed in Jewish literature, having enjoyed excellent educational advantages in his native city of Tarsus in Cilicia. He was the son of Jewish parents who adhered with strictness to the requirements of their religion. He also sat at the feet of Gamaliel, one of the most distinguished instructors in Jerusalem. The first impressions produced by the martyrdom of Stephen on the mind of Saul had been to deepen his hatred of the Christian disciples, and to strengthen the destruction of their religion by the most relentless persecution.

I. Saul the Persecutor. While the persecution of the infant church in Jerusalem, by the Jewish authorities, dispersed the disciples of Christ, and was thereby the means of extending the knowledge of the Gospel, Saul seemed all the more determined to use every means for its extinction. He was filled with a fiery zeal for the punishment of all who could be reached. He is here described as "breathing out threatenings and slaughter against the disciples of the Lord." He voluntarily gave himself to the ignoble work of persecution, for he went, of his own accord, to get letters investing him with authority from the high priest, to proceed to Damascus, that he might make the Christians he could find prisoners, and bring them bound to Jerusalem. Damascus is usually accounted the oldest city in the world. At the time here spoken of, it was large and populous. Its situation is one of great beauty. At the present time it has a mixed population of about 200,000, and is under Turkish rule. Saul was commissioned to go to that city, 140 miles away, that, should he find such "of this way," or the way—a term generally used in these early days to denote the way of thought, belief and life of the Christians—he was to bring them prisoners to Jerusalem, that they might be tried at head quarters by the Jewish authorities. At that time the chief priests and spiritual rulers exercised supreme authority in religious matters, not only over the people of Jerusalem, and throughout Palestine, but their influence extended wherever Jews in any considerable number were found. They claimed the exercise of spiritual jurisdiction over their people wherever they dwelt. These claims were not interfered with by the Roman authorities, and this explains the eagerness of the Jewish rulers to carry the persecution of the Christians to the furthest limits of their power. For this reason Saul was authorized by letters from the chief priest to proceed as far as Damascus on an inquisitorial mission, and if he found those who confessed Christ, he was empowered to make them prisoners, whether men or women, and bring them bound to Jerusalem, where they would be tried by the Jewish sanhedrim.

II. Saul's Conversion.—While on his journey and nearing Damascus, he passed through a remarkable experience. This is related in three different places in the Acts of the Apostles. Here in historical form, in Paul's speech in the temple court, recorded in the twenty second chapter, and again in his address before Agrippa at Caesarea, as given in the twenty sixth chapter. It is profitable to compare these three separate narratives. The one supplements the other. The sunlight in the east is very bright at noon, but at that time there shone round Saul, and those that accompanied him, a light brighter than the light of the noontide sun. The dazzling light was overpowering. Saul fell to the earth, and then heard a voice saying, "Saul, Saul, why persecutest thou Me?" The words were spoken in clear and distinct tones, in Hebrew, the language with which Saul was familiar. The speaker was none other than the Lord Jesus Himself. He was in one sense completely beyond the reach of persecution, but He and all His faithful followers in every age are one. Whoever, therefore, persecutes Christians because of their faith is a persecutor of Christ. In all the afflictions of His people He is afflicted, so close and real is the bond of sympathy between them. To Christ's question Saul replies by asking, "Who art thou, Lord?" In answer comes the gracious words, "I am Jesus whom thou persecutest." It is Jesus the Saviour who makes himself known to Saul, and in referring to Saul's persecuting mission there is reproof for the wrong course he was pursuing. It was in the nature of the case destined to failure, for the Saviour adds, "It is hard for thee to kick against the pricks,"—a proverbial expression here employed to show that persecution can only in reality be hurtful to the persecutor himself. In the East, when driving oxen, sharp-pointed goads are used, and when thrust at the animal he kicks, and is only the more severely hurt thereby. Now Saul recognizes Jesus in a different light than he had before regarded Him. He asks reverently and humbly, "Lord, what wilt Thou have me to do?" As there can be no conversion without faith, the Lord gives the new convert an opportunity for its immediate exercise. He says, "Arise, and go into the city, and it shall be told thee what thou must do." Still blinded by excess of light, Saul is led into Damascus, and for three days and three nights so intense was the experience through which he passed that he did neither eat nor drink. In the great work of leading the ardent persecutor into the light, the Lord employs a humble instrument, in the person of Ananias, a faithful disciple. The Lord prepares him for the part assigned, by telling him to go and find Saul of Tarsus. Saul's character was well known among the disciples, and Ananias was evidently surprised at receiving this command. Christ's purpose concerning Saul is made known to the messenger, so that he might be encouraged to discharge the task assigned him. A great and a glorious work was marked out for Saul, "for he is a chosen vessel unto Me, to bear My name before the gentiles, and kings, and the children of Israel." The service marked out for Saul was not easy. He was destined to suffer great things for Christ's name's sake. Ananias no longer hesitates, going at once to fulfil the mission on which he was sent. He addressed the man whom the Christians dreaded by the title of brother. He was Christ's messenger to him. He announced the restoration of his sight, and the bestowment of that inward illumination that can only come from the gift of the Holy Ghost. His eyesight was restored, and Saul's first act was to make a public profession of his faith in Christ by being baptized into His name. His strength was restored. Instead of visiting the synagogues for the purpose of persecuting the saints, he found delight in their fellowship; he had become one of them. He then began that great and blessed work to which all his after life was dedicated, proclaiming that Christ is the Son of God, and the Saviour of man.

PRACTICAL SUGGESTIONS.

God's grace can melt the most hardened hearts; the persecutor becomes the earnest preacher; the blasphemer and injurious the devout and adoring worshipper.

There is no uniform manner of conversion, but its results are the same.

True conversion leads to full consecration. Like Paul, each genuine convert asks, "Lord what wilt Thou have me to do?"

Ananias received Saul cordially, and thus should new converts be received.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 21st, 1892.

A LITTLE over a year ago Canada was seized with a spasm of political virtue, and something was done in the way of unearthing the corruption that threatened the life of the body politic. A solemn promise was made that the chief offenders would be brought to trial in a court of law. Many people not by any means pessimists predicted that not a man of them would ever be tried. Several assizes have passed, but the cases are always laid over. It seems as if the predictions would be fulfilled. If a hungry boy takes a biscuit from the window of a bake shop he is always tried soon enough.

THERE is a pretty general opinion that the only thing between Sir John Thompson and the Premiership is the feeling on the part of some Ontario Protestants, chiefly Orangemen, that an Ultramontane and probable Jesuit should not occupy that position. In Quebec the opposite feeling is so strong that Messrs. McCarthy and Meredith, both able men, have become impossibilities as Dominion Ministers. No prophetic vision is required to tell what the result will be if matters are forced to an issue. The Quebec people will stand as a unit and keep the Ontario men out; the Orangemen will yield if they are asked to, and swallow Sir John Thompson, Jesuit or no Jesuit.

CHILDREN'S Day has been generally observed in the Toronto Churches a little earlier than the date recommended by the Assembly's Sabbath School Committee. The reason for antedating the Children's Service was the meeting of the Pan-Presbyterian Council at the time previously appointed. Wherever these services have been held they have awakened a lively interest on the part of parents, teachers and scholars, as well as in the congregations generally. The services have been both attractive and instructive, and there is every reason to expect that Children's Day will become an established institution throughout the Church, and one to be looked forward to with pleasant anticipations.

THE latest news from the plague stricken parts of Europe and Asia, where cholera has been rampant for some time, is now more re-assuring. If the accounts published can be regarded as trustworthy, the virulence of the disease is somewhat abated. The approach of colder weather will do much to lessen the number of cases, and it is possible that Canada, for this season at least, will have immunity from the scourge. There ought, however, to be no relaxation of vigilance, and quarantine regulations should continue to be rigidly enforced with as little inconvenience to travellers as may be, while personal, domestic and public sanitation should receive unremitting attention. The dread of the advent of this fell disease has done much to enforce God's laws of health, both physical and moral.

A DAILY paper of Cincinnati declared the other day that in the hotels, on the streets, in places of business, in fact everywhere, there was nothing spoken of but the "fight." One of the editors of the *Herald and Presbyter* dealt with this statement in a manner that left nothing to be desired. He said he talked with a score of gentlemen in one of the leading hotels on the evening named, but not one of them ever alluded to the "fight." During the day he had been a good deal in contact with business men, had been in at least a dozen places of business, but never heard one business man even allude to the slugging at New Orleans. The only portion of the city not ashamed of the brutal exhibition was the "toughs" and a number of boys who are always on the lookout for excitement of some kind. As a rule the man who says all the people are talking about a fight, or a horse race, or a crime,

or a filthy law suit, merely shows that he keeps low company.

THE annual Blue Book is as usual loaded with information which is highly valuable, and should be interesting to every lover of Presbyterianism. The Assembly, perhaps we should say in its wisdom, but feel much more like saying in its folly, limits the distribution to three copies for each congregation. The number should have been increased instead of lessened, and a copy given to each deacon and manager as well as to each minister and elder. When the matter is set up the extra copies cost comparatively little. There is a kind of economy that is really the worst form of extravagance, and unfortunately that is the kind that often prevails in Church affairs. If it is necessary to economize in printing, why not take about half the columns out of the statistical and financial report? The American people are noted for their faith in statistics, but the Annual Report of the American Presbyterian Church has just twenty columns, whilst ours has *forty-four with some subdivisions.*

A NUMBER of delegates to the Pan-Presbyterian Council occupied Toronto pulpits on Sabbath last with great acceptance. The services of Dr. Laws, of the Livingstonia Mission, and Dr. Paton, of the New Hebrides Mission, were in great request and they preached to crowded and deeply attentive congregations. The Rev. Dr. McCheyne Edgar, Belfast, preached at the re-opening services in Central Presbyterian Church, where he delivered an eloquent and telling sermon on the Mammon of unrighteousness. In Cookes Church Dr. Leitch preached to a delighted and an appreciative congregation. Dr. Henderson, Paisley, preached acceptable and thoughtful discourses in St. James Square Church, morning and evening. Other delegates were in the city, some of whom preached on Sabbath last, but next Sabbath a large number of the Toronto pulpits will be at the disposal of the brethren from a distance. Their Sabbath ministrations will not be confined to the Presbyterian Churches, as others have given several of them cordial invitations to preach to other congregations next Sabbath. The delegates are arriving in great numbers, and it is probable that on this, the opening day, most of them will be able to answer the roll call.

IT is to be hoped that Dr. Withrow will not confine his paper on the church-going question to Chicago and other large cities. The evangelization of large cities is no new problem, and much has already been said and written on it. Even Dr. Withrow will find some difficulty in saying anything fresh on a question that has been threshed out by a hundred practical men. A question on which the Church needs light much more than on the evangelization of cities is on the lapsing of rural districts. We know how bad company, liquor, prostitution, poverty, filth, want of room, want of pure air and good water drag down the back streets of a city, but how did moral Maine with its prohibitory law sink so low that a very large proportion of the people never darken a church door? Dr. Withrow is, we believe, a New England man, and he might tell the Alliance how the Puritans of the New England States lost their church-going habits. We are vitally interested in these problems. Canada is in many respects like what New England was years ago. We are a church-going people now and want our children to continue so. We want to know the causes that led to non-church-going in New England, so that we may avoid them in Canada. Perhaps Dr. Withrow will tell us.

IT is often said with a sneer that any minister will leave his congregation for another with a higher salary, and that no minister accepts a call unless the salary offered is higher than the one he receives. Both statements are distinctly untrue. We could name a score of ministers who have refused calls with higher salaries, and know some who actually took less money from a new field than they were receiving from an old one. Perhaps the most conspicuous example that ever occurred in our Church is that furnished by Dr. Kellogg. As pastor of St. James Square congregation he had \$4,500 a year and all the incidental advantages that can be enjoyed in the city of Toronto. He goes to India for a salary of \$1,600 a year, and goes at a time of life when some men begin to think of retiring from active duty. The Church owes him much for this conspicuous illustration of self-denial and devotion to duty. By the way, when did any of these men

who sneer at ministers for trying to provide better for their families ever throw away three thousand a year? As a rule the people who talk most about ministers being worldly, are fond of money themselves. Get a man who splits a pea because a whole one turns the scale too far down, and you nearly always have a man who lectures about the growing worldliness of the clergy.

ONE of the objections to the Pan-Presbyterian Council is that it discusses so many metaphysical and theological questions of little or no interest to anybody but theologians, and of little practical use to them. The programme of the present meeting gives no room for adverse criticism on this point. It is mainly a modern, live, practical programme. A large portion of the time is given to missions, and what subject is more important or more practical? In fact several burning modern questions are put down for one day, as will be seen from the following for Thursday, 29th:—

Papers on "Christianity in Relation to Social Problems"—the Wage Question, Rev. Principal Grant, D.D., Kingston, Ont.; "The Land Question," Mr. Alexander Watt, Glasgow; discussion; "The Opium Question in India," Rev. Kenneth S. Macdonald, D.D., Calcutta; discussion. Afternoon—Devotional exercises; "The Drink Question in Great Britain," Rev. John Campbell, Edinburgh; "The Church-Going Question," Rev. John L. Withrow, D.D., Chicago; "The Recreation Question," Rev. William Park, M.A., Belfast; discussion.

The Labour Question, the Land Question, the Opium Question, the Drink Question, the Church-Going Question, the Recreation Question all in one day. If that is not modern enough and practical enough, then no programme can be made practical and modern. These are just the great subjects that the best men in the world are wrestling with every day.

GET a reputation for early rising and you may lie until any hour of the forenoon. Our excellent contemporary, the *Halifax Witness*, has a reputation for mildness, gentleness and other virtues of that class, and because it has a reputation of that kind, it can make the blunt statement that the devotional exercises of the General Assembly should be "mended or ended." In a review of the Blue Book the *Witness* says:—

The usual devotional exercises in the Assembly ought to be mended or ended. With few happy exceptions the hours and half hours for devotion are not edifying or impressive. How is this to be remedied? I suppose that shorter prayers and more of them might be tried with advantage. The time taken up by one brother might well be divided among ten, or at least five. Usually the prayers offered are the hereditary ancestral prayers sometimes heard in our Churches.

Now that this most important question has been opened we go a little farther and most respectfully ask if the dispensation of the Lord's Supper on the afternoon of the Assembly Sabbath cannot be made more edifying and impressive. Some members of Assembly do not attend because the service, they allege, in the matter of devotion is not nearly equal to the dispensation of the Supper in any living congregation. Be that as it may, the attendance has fallen off during the last few years, and we fear it must be admitted that the service is disappointing to many. We have grave doubts as to whether it is possible to have a communion service of the most impressive and edifying kind without preaching. A communicant, lay or clerical, cannot take a dead lift on his mind and raise it to a high spiritual frame. Truth, spiritual truth, is absolutely indispensable to devotion of the right kind. We intended saying something about the popular evening meetings, but the subject will keep. By all means let them be "mended or ended."

DR. KELLOGG.

AFTER a six years' ministry in Toronto Dr. Kellogg has left this city for his new sphere of labour in India. The work in which he is to be engaged in that eastern land is of great importance; the position he occupied in Toronto was also one of great influence and usefulness. His instructive and thoughtful style of preaching was admirably fitted to edify and strengthen Christian character, while his earnest and lucid presentation of divine truth commended the gospel to the consciences of those who sat under his ministry. Possessed of a vigorous and keen intellect, he was well versed in all the leading phases of modern religious thought, as well as in scientific discovery and speculation, his carefully prepared discourses could not fail to make a deep impression on the minds of intelligent young people. All the more was this the case since his presentation

of truth was as clear and concise as his own conception of it. He never indulged either in the technical terminology of science or theology, which to not a few fails to convey the meaning experts usually attach to it. His ministry was thoroughly evangelical, not as the result of tradition and habit, but from conviction, the outcome of careful, critical and systematic study. No wonder then that a man with such attainments should occupy a high place in the ranks of the Christian ministry. Add to this the charm of a genial and winning personality, and above all a consistent Christian life, and the warm place he secured in the affectionate esteem of his people, his ministerial brethren and all who came to know him, is accounted for.

In deciding to leave the home field for the foreign, Dr. Kellogg has followed unhesitatingly what he is convinced is the path of duty. Concerning his decision an eminent minister in an American city, who was a fellow-student and a life-long friend, said to a member of Dr. Kellogg's Toronto congregation, who had been expressing regret at the prospects of his departure: "You need not be sorry. There are hundreds of men who can do the work he is now doing for one competent to do the work to which he is called." This is a sentiment now receiving general acquiescence. Of Dr. Kellogg's special fitness for translation and revision of the sacred scriptures in Hindi and Urdu, there is no room for question. His extensive range and accuracy of scholarship and his twenty years' former residence in India qualify him for the responsible task he has undertaken. His special fitness for the work is evidenced still further by the favourable reception those most competent to judge have accorded to his Hindi grammar, which is regarded as a standard, and is used in several quarters as a text book, not to speak of the position he holds in the Oriental Society. High expectations concerning the value of the work he and his coadjutors have undertaken are confidently entertained. Accomplished scholar though he is, Dr. Kellogg is no mere learned recluse. He is gifted with an untiring energy, and he will also be engaged in active mission work out of doors as well as in the study. He will preach the gospel in their own tongue to the Hindus as he has opportunity, and will also be employed in the work of training a native ministry. It is certain that his heart is in the work to which he re-consecrates himself, and there are fervent hopes that he will be eminently successful in the far-off land to which he returns.

The meeting held in St. James Square Church, though the night was anything but favourable, to bid farewell to Dr. Kellogg, was a splendid one. The arrangements had been well planned, and were carried out with precision. The proceedings were sustained in interest from the beginning to the close. They were characterized throughout by hearty feeling and unexceptionable good taste. All was proportionate; each one, from the Premier of Ontario, who occupied the chair, to Dr. Gregg, who pronounced the benediction, kept within due bounds and acquitted himself in a manner to elicit general satisfaction. The tributes to the valuable character of Dr. Kellogg's work and worth were hearty and spontaneous. Dr. Thomas, Canon DesBarres, Principal Caven, Rev. D. J. Macdonnell, Rev. W. Wilson, of Neemuch, India, in their brief addresses gave expression to sentiments that found an echo in the hearts of those present. The generous gifts presented by the congregation and the Young People's Society of Christian Endeavour were an indication of the good-will and esteem entertained for Dr. Kellogg by the congregation to which he has ministered for a period that most of its members considered all too brief. The sentiment, however, is general, that while the departure of Dr. Kellogg is deeply regretted, it is recognized that he is only following out the path of duty which he deems clearly indicated by the leadings of Providence. All who know him will follow his future course with sympathetic interest, and the hope that his important labours in India for the promotion of the Redeemer's kingdom will be abundantly blessed.

SOME FRUITS OF FOREIGN MISSIONS.

THERE are various degrees of civilization in heathen lands, and in all of them there are great depths of degradation. Human nature, however, is fundamentally the same in all lands. The Gospel of Jesus Christ has proved itself wherever received to be still, as in its first days, the wisdom and the power of God unto salvation. However much peoples have differed in their forms of religion, customs and habits, the fruits of the Gospel

have been the same in the nineteenth century as in the first. Its redemptive power has been strikingly illustrated in recent years in India, China, Japan, in the islands of the Pacific and wherever it has been cordially accepted. The last number of the *New York Independent* contains a valuable series of letters from missionaries in various widely different fields, and belonging to different Churches and missionary societies, yet their testimony is uniform concerning the character maintained by converts from heathenism.

It is asserted by certain critics, not in sympathy with missionary endeavour, that worldly and selfish motives actuate large numbers in making a profession of Christianity. This accusation receives a complete refutation in the missionary correspondence referred to. Most of the writers admit that there are instances in which self-seeking becomes only too apparent, but these, in view of the far larger numbers whose evident sincerity cannot be doubted, are exceptions. Some of the writers retort that in Christian lands persons are to be found who make a public profession of religion because of the worldly advantages that may accrue. If this be so, and it cannot truthfully be denied, is it surprising that in heathen countries similar motives should to some extent prevail? When it is remembered that there is a strong desire on the part of the Churches at home for tangible results of missionary labour that can be tabulated, there is a temptation to augment the number of converts for the sake of appearances; it is to the credit of the great majority of those labouring in Foreign Mission fields that they are more concerned for the reality of their work and its quality than they are to make a fair show. The writers to the *Independent* are careful to state that in every instance they discourage those who seek to be enrolled as Christians for the loaves and fishes. They extend in such cases the period of probation, and defer baptism until the applicants either come to a true understanding of what the profession of Christianity involves, or withdraw in disgust because they fail in securing the worldly advantages they desired.

The testimony afforded by these missionaries is to the effect that the majority of the converts from heathenism are influenced by a sincere desire to obtain salvation. In very many cases they have to make great sacrifices in what pertains to their worldly interests. Many, as in early days, have suffered the loss of all things for Christ's sake. In India and China and in many lands beside, the convert's bitterest and most relentless foes have been those of his own household. Many have been disinherited and cast helplessly on the world. They have had to endure cruel mockings and scourgings because they remained steadfast. Some, indeed, go back and renounce their profession, but these are few in comparison to the large numbers who, in the face of strong opposition and most bitter persecution, are enabled to adorn the Saviour's doctrines. The strength of conviction must indeed be great when so many are found to endure all these things rather than deny the Lord that bought them.

Another evidence of the genuineness of the faith of heathen converts is seen in the cheerfulness with which so many of them out of extreme penury contribute generously for the support of religious ordinances among themselves and for the extension of the knowledge of the Gospel among those yet destitute of it. The liberality of native Christians in heathen lands might, in not a few instances, rebuke the scanty offerings of some who are far more highly favoured. There is a desire on the part of numbers of those reclaimed from heathenism to improve their surroundings. They seek to procure education and to reach a higher level of social life. In this they illustrate the elevating tendency of the Gospel. It prompts progress in every relation. In every mission field there is a great readiness on the part of native Christians to engage in the work of the Gospel. The number of native preachers, teachers, Bible women in every field shows a steady increase. The remarkable progress made in recent years could not have been gained had active effort been confined to the missionary agents sent out by the Churches of Europe and America. In the common walks of life there is much voluntary service, as at home, in Sabbath school work, visiting and ministering to the sick, and in numerous ways the kindly charities of life prompted by the Christian spirit are to be found wherever the standard of the cross has been raised. When these results are attained we have fresh evidence of the undiminished power of the Gospel, a renewed proof of its heavenly origin, and a fresh incentive to labour for the promotion of Christ's saving truth, that all the ends of the earth may see the salvation of our God.

Books and Magazines.

HODDER & STOUGHTON, London, will bring out a London edition of the stories for boys written by Mr. J. Macdonald Oxley, of Ottawa.

JOEL CHANDLER HARRIS, author of the "Uncle Remus" sketches, was born on the African coast, whither his parents had gone as missionaries.

A NEW volume in the International Theological Library will be published immediately by the Scribners. "Christian Ethics" is the title of the book, the author being Professor Newman Smyth.

JOHN G. WHITTIER recently sent to *St. Nicholas* magazine a long poem commemorating a visit made to the poet by a party of young girls. The verses will appear in the November *St. Nicholas*.

ONE of the important books of the autumn will be Professor Seeley's comprehensive life of William III. It is based upon a year's investigation and research among papers which neither English nor Dutch historians, it is claimed, have ever used before.

THE twelfth volume of the Imperial edition of Luther's works, begun in the great Luther year, 1883, has made its appearance. It contains the writings of the year 1523 and the sermons delivered at Zwickau. Professor Kameron, of Griefswald, is the editor-in-chief.

MACMILLAN & Co. hope to have Mr. Bryce's latest edition of his "American Commonwealth" ready by October 1. They also announce "The Beauties of Nature and the Wonders of the World," by Sir John Lubbock; and a "History of Early English Literature," by the Rev. Stopford A. Brooke.

HOUGHTON, MIFFLIN & Co. announce a new edition of Shelley, edited by Professor George E. Woodberry, published in four volumes, and accompanied by a new portrait of the poet. A limited large-paper edition in eight volumes will be brought out. Mr. Steadman's "Nature and Elements of Poetry" is also on its way from the Riverside Press. The author's "Victorian Poets" is in its twentieth edition, and his "Poets of America" in its tenth edition.

THE KOREAN REPOSITORY. (Seoul, Korea.)—This interesting magazine from a far off land is printed in English, though the footnotes will prove a little puzzling to English readers. The contents of the number last received are: "Flying Comments;" Rev. D. L. Gifford writes on "Ancestral Worship as practised in Korea," "Korea—a Plea and a Growl," "The Japanese Invasion," "Review of the Trade of Korea."

THE number of those who inscribed their names last year in the visitors' book in the house at Ecclefechan, in which Thomas Carlyle first saw the light, was 576, twenty-three of whom were Americans. There were two visitors from Canada, one from South Australia, one from the East Indies, one from New Zealand, three from Belgium, one from the West Indies and two from the Cape of Good Hope. The visitors in 1892, up to the present date, number 254, including one from Australia, one from Mauritius, two from Canada and two from the East Indies.

THE Toronto Humane Society have recently issued a neatly printed and illustrated pamphlet on the "Work Accomplished by the Toronto Humane Society during 1887-1891." The record of its work is most interesting, and will be read with appreciative feeling by all who are susceptible of right and kindly emotions. The Society is exerting a powerful influence, not only in the prevention of cruelty to the dumb creation, but is benevolently helpful to those who most need some rays of sunshine to fall on darkened young lives. Its work is educative also. It seeks to inculcate the proper treatment of the helpless and unprotected wherever they are found. The Secretary of the Society, 103 Bay Street, Toronto, will, no doubt, gladly furnish copies of this publication to those who may desire it.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Canada Educational Monthly Publishing Co.)—"The Teaching of History," "Reviewing History," "Science between Fifth and Tenth Years of School Life," "Assisting Children in School," "The Story of the Hudson Bay Company," "The Literature of Education," "The Difference between Prose and Poetry," "Voice in the Schoolroom" and "Co-Education," are the principal subjects treated in the last issue of this ably-conducted educational serial. There is much in addition to be found in its pages that will be valuable to all interested in the progress of education. An interesting feature has been added, "Astronomical Notes," by Thomas Lindsay.

THE DOMINION ILLUSTRATED MONTHLY. (Montreal: Sabinson Publishing Co.)—A fine portrait of the late Hon. John Robson, Premier of British Columbia, accompanies the September number of the *Dominion Illustrated*. In J. M. LeMoine's series, "Historic Canadian Waterways," the St. Lawrence is the subject in this number. "Social Life in Halifax" affords a congenial theme for M. Tremaine. The scholarly Dominion archivist, Dr. Douglas Brymner, tells "How France Scared the Thirteen Colonies." Madge Robertson writes on "Canoing for Women," and Ethel Longley describes "A Sojourn in Stuttgart." G. G. S. Lindsey continues his account of "Cricket in Canada." The first paper on "A Summer in Canada," by A. M. McLeod, is given. There are also good stories and poems. From this it will be seen that readers of the *Monthly* have an attractive number placed before them. It ought also to be mentioned that the illustrations show marked improvement.

TIB. By George Douglas. (Edinburgh: Oliphant, Anderson & Ferrier.)—In the department of Scottish fiction of a high class, this enterprising firm of publishers have earned distinction. A number of the best-known writers have obtained a favourable introduction to the reading public through their instrumentality. Who George Douglas is we cannot definitely say. If he is a new writer of Scottish story, he is admirably fitted to excel in it. His descriptive power is strong, terse and apposite, without unnecessary redundancy, and in consequence is natural and effective. His delineation of Scottish character is true to the life, as it is now, and not as it was half a century ago. The story of Tib is interesting from the opening chapter till it reaches its denouement at the close. The plot is simple, though by no means startling or unreal. Reality is in fact one of the charms of the volume. It is needless to add that the tone of the work, like all of its kind emanating from the same publishing house, is unexceptionally healthy.

Choice Literature.

A TALE OF THE SEA

The night had settled in dark and cold; the wind was moaning piteously around the rugged rocks of a small fishing-hamlet, indicating to the inhabitants that a storm was rising and soon would be upon them.

The fishermen had hauled their boats in and snugly fastened them to their moorings, then hurriedly left the beach, hastening to their warm, comfortable houses.

In one of the cottages, from which a bright light streamed, sat a comely dame, while before the fire, preparing the evening meal, was a young girl of slender build, who seemed to be listening for the sound of footsteps, for every now and then she would hasten to the window and gaze out into the gathering darkness of the night.

"I wish father would come," she was heard to say when turning from the window impatiently to her mother, and then hearing the sound of footsteps, she hastened to the door, flinging it wide open only to be clasped in the loving arms of her father who was just crossing the threshold.

"Hold! hold! dearie," he said, as she laughingly pulled him in, in the meantime helping him off with his well-nigh worn-out fisherman coat and cap.

"Eh, mother, what would we do without our little one?" he said, turning to his wife who had arisen, and was hastily setting the steaming dish on the little round table, drawn up before the fire.

She gave him a bright, loving smile in reply, then bidding him draw his chair to the table they were soon busily eating their humble meal. Every now and then a gust of wind would come whistling around the cottage, creeping through crevices and cracks, till the fisherman, shivering with the draughts, drew his chair to the fire, lit his pipe and prepared for an evening's comfort at home. "A rough night, mother," he says, between the puffs of smoke which went sailing and circling to the ceiling.

"Yes, father, she answered, as with knitting in hand she sits opposite, busily plying the needles.

God pity the poor sailors in such a sea, he murmurs, which is answered by a sigh from his wife, whose thoughts went back to the time when her son, her first born, was taken from her by the cruel sea, and naturally on such a night as this, her memory would stray to her lost boy.

Boom, boom, rang loud and shrill on the clear, wintry air. "What is that?" enquired the fisherman, starting from the chair. "There it is again," he cried, as another report, still followed by another, reached their ears.

"Quick, quick, mother, my coat and cap. It is some ship in distress, with its poor, human freight at the mercy of the waves."

"God have pity on them," she piously answered, as helping him on with his coat, she bid him God-speed with a tender kiss on his rugged brow.

"Oh, father, let me go with you," said his daughter.

"No, no, dear," he said. "You and mother attend to fires and have everything nice and comfortable for the poor sailors who shall be brought to your door to-night." So saying he hurriedly left the cottage, and hastening down the lane he was soon on the road leading to the shore. When he reached there the beach was thronged with an excited crowd of men and women, who were looking anxiously out into the binding waves for a glimpse of the doomed vessel. Glancing on the wide expanse of waters, tossing and surging with angry force against the rocks while above the sky was dark and lowering, with not a star to guide the weary wanderer to his haven of rest - the fisherman saw a large ship lying helpless at the mercy of the waves. From her sides shot out a gleam of light as another report flashed from the ill-fated vessel.

"Man the life boat!" shouted a voice from out of the darkness, which we recognize as our old acquaintance.

"Ay, ah, Tom Masters, we will," was the answer from a unison of voices, and with stout hearts and brave hands, they manfully set out for the wreck.

Among the foremost to volunteer was Tom Masters, who called out in loud tones for others. He had not long to wait, for they were as brave a set of men in our little fishing hamlet as could be found anywhere. Amid the blessings of the men and women on shore, they launched out into the turbulent sea. Now lost to sight by an angry breaker which threatened to engulf them; now seen again, riding triumphantly on the crest of the waves, until they approached nearer and yet nearer to the wreck.

To the watchers on the shore it was a moment of suspense, till, seeing the life-boat within speaking distance of the vessel, they gave vent to their feelings of anguish in silent prayer, to the great Giver of all things who could with one word, bid the angry waves "Be still."

Soon the life-boat was seen approaching and was safely landed on the beach. Again she launched forth, but before proceeding far the ship was seen to break up. Forms were observed clinging to the masts and other places of refuge. When the life-boat and its occupants reached the shore it was found that the captain and a lady passenger, who had a babe with her, were among the missing. The rescued sailors were taken to the comfortable homes of the fishermen, where they were given shelter and warm clothing. Tom Masters with some of the villagers were left on the beach talking over the night's disaster. Suddenly they saw an object borne on the wave drawing near. On, on it came—now coming nearer—now sinking from sight, now rising and surging with every wave of the billow, till, at last, one angry wave tossed it with subdued violence on the beach, where kindly hands were stretched out to save it. The form was that of a woman, beautiful in death; her dark hair hung damp in clustering ringlets over her white brow, while her blue-veined eyes were closed never to open again. Around her slender throat was a thin gold chain, attached to which was a locket of curious workmanship.

The fishermen were gazing with deep compassion on her still form, when a slight cry attracted their attention. Glancing down they observed a small bundle attached to her waist. On opening it they found a tiny infant, nestling close to its mother's waist.

"Poor darling," spoke Tom Masters in a broken voice. The other villagers had crowded around and were gazing with tenderest pity on the babe. Stretchers were procured and the form of the young mother was carried to Tom Master's cottage. Lights were streaming from the windows and the door

was wide open, through which the fishermen entered and deposited their burden with tenderest solicitude. The cares of the baby fell upon Mrs. Masters, who, with true motherly love, attended to its every want.

The young mother was carefully and tenderly laid out in the parlour; calm and peaceful she lay in her last sleep, with her white hands folded quietly across her breast. Some of the kind-hearted neighbours had brought a few of their flowers and laid them gently in her glossy hair. No storm of life could now buffet her; that was passed, for she had reached that haven "where the wicked cease from troubling and the weary are at rest." The next day she was buried in the old burial ground. All the inhabitants turned out to the funeral. A public service was held by the good old minister, who in broken tones pronounced the prayer for the dead, after which the body was lowered into its last resting-place.

Tom Masters decided to take care of the baby, as both he and his wife had grown passionately fond of it and would not think of sending it to the workhouse. They called her Delight, for the child had entwined her way into their hearts by her sweet, baby ways. So the tiny waif of the seas found her home with the good old fisherman and his wife, and grew up to be the pride and joy of the village.

Years have passed away and our young heroine has grown into a sweet, charming maiden of 16 summers. She was adored by her foster-parents and sister, who loved the very ground her little feet trod upon. Her every wish was granted, her every desire gratified, but it did not spoil her, as she had the most unselfish disposition, being ever willing to give up her own pleasure and comforts to administer to those of others.

The story of her mother's death was known to her, Tom Master's having given the chain and locket into her keeping as soon as she was able to take care of it. How often she would open it and look with inexpressible love on her mother's fair face and wonder where her father was and if she would ever see him. No one had come to the village enquiring after her, so the foster-parents had given up the fear of losing her, since so many years had come and gone.

Every evening at sunset would Delight wander to her mother's nameless grave, and there, kneeling beside the damp sod, she would tenderly garland it with many beautiful flowers plucked by her own loving hand.

'Twas at the close of a hot day in July that a stranger was seen approaching the grave-yard. He halted outside the gate and looked upon the scene which lay before him. Slowly and reverently he bowed as he gazed upon the silent City of the Dead. Then opening the gate he passed in. He examined the tombstones most carefully as he walked along. His search appeared to be fruitless, for having wandered over the larger portions of the place, he turned to retrace his steps, when his attention was attracted by the form of a young girl kneeling at a grave near by. Observing the stranger approach she started to her feet in a confused manner. In a kind tone he apologized for his intrusion. She accepted it in a sweet, unaffected way.

The stranger judged by her appearance that she belonged to the poorer class, although her manner was that of a lady born. Her face, so sweet in its childish beauty, was strangely familiar to him. The memories of a dead past rose up before him of a sweet face (fair as the one he gazed upon), which once, beamed full of joy and life for him and now, alas, for aught he knew, might be cold in death. Across his face there flashed a look of sorrow, brought there by his melancholy thoughts. Still looking at Delight, he asked, in a kind tone, her name.

"Delight Masters," she added, in a hesitating manner, recollecting that she had no right to bear that name.

In her nervousness she lingered at the locket, which she wore around her neck. Noticing her confused manner the stranger gazed at her most earnestly till his attention was attracted to the locket. Looking keenly at it he gave a start, then walking quickly to her he asked in a strained voice, from whom she had obtained it, as it much resembled one worn by a very dear friend. "It was my mother's," she faltered.

"Your mother's!" he exclaimed, "girl, let me see it." And taking it out of her hand, he pressed the spring, opening it, and the likeness within was exposed to view.

"My child, my darling, found at last. I am your father," and clasping her in his arms he rained kisses of joy upon her sweet lips.

"My father!" she cried, "are you really my father come for me at last?"

"Yes, darling, this likeness of your mother is my wife. Where is she? Take me to her!"

Clasping his hand within her own, she gently leads him to her mother's grave and then quietly turns, leaving him alone with the dead.

None but the unseen Power, looking down from above, can tell what grief he passed through. His daughter, becoming anxious at his prolonged stay, softly retraced her steps and found him kneeling in silent prayer at the grave of her whom he loved better than life.

When he saw her he arose, and taking her by the hand, he led her to a secluded spot and told her the story of a cruel wrong which had blighted his life.

"I married your mother secretly and against my father's wishes. When he discovered it he was furious. Having to leave my young wife on business, while I was away my father went and told her I had never married her. When I returned wife and child were gone, leaving behind them no word. I have roamed the world o'er in search of you, but could not discover any trace, until my father taking suddenly ill and in a moment of repentance sent for me, telling me that he had sent my wife away and paid her passage to a small fishing hamlet in England. As soon as my father died, which occurred a few weeks ago, I started on my journey, arriving here to-day, and now I have found not my wife, but a charming little daughter who will be a comfort and solace to me in my old days."

Then he enquired into her life, she telling him of good old Tom Masters, who loved her so dearly and who had brought her up with the tenderest care.

"He shall be rewarded for his kindness," said her father, "for I am rich and able to recompense them for their goodness to you."

Great was the surprise of Tom Masters when Delight, clasping by the hand a tall, distinguished, looking gentleman, entered the cottage and told their story. Though his heart

was sore with parting from her he could not but feel glad that she had discovered her parentage.

It was a sad day when the parting came; it came as all partings do—too soon—and before they realized it. Delight was gone amid tears and lamentations joined in by all the villagers, by whom she was well beloved.

At the close of his day's work Tom Masters would sit down before his cottage door, pipe in hand, and think of the night when a precious burden, in the form of a frail mite of humanity, was cast to him by the cruel, relentless sea, and inwardly he thanked God for the care of the loved one which had brought such untold blessings to him. —Marguerite, in St. John, N. B., Telegraph.

JOHN GREENLEAF WHITTIER.

Whittier's genius is not complex, and in its simplicity lies its strength. Unswayed by all fierce passion, nor exalted on the wings of a lofty imagination, he has sung his songs into the people's heart. His achievement perhaps does not justify his widespread popularity in his native land, for the mass of his countrymen, who read him at all, appreciate him where his poetry is at its poorest, in the dull inspiration of the "Voices of Freedom," or in the laboured products of his religious muse. It is astonishing how many qualities that render other poets great, in Whittier are lacking. There is no lyric fervour in his song, no passion of despair, no haunting sense of life's mysteries.

Not mine the seer like power to show
The secrets of the heart and mind,
To drop the plummet line below
Our common world of joy and woe.
A more intense despair or brighter hope to find.

Sometimes dark questions of life's whence and whither, and of man's mission upon earth rise up within him, but the bright sunshine of his trustful quaker faith dissolves all clouds of doubt, and he is well content to do battle for the truth, nor dream of the unknown.

Yet, denying him these qualities, and many more, and seeking in vain for artistic finish in his verse, there is something present in the best of his poetry which justifies his fame and links his name 'o Wordsworth and to Bryant. With a voice of smaller volume than Wordsworth's, and with less poetic beauty of detail than Bryant, he never relapsed into the manly of the former, and surpassed them both in narrative power, in his delicacy of touch, and in the musical flow of his verse.

His ballads are exquisitely told, with an unflagging energy of narration and the delicate natural touches that give charm to his better poems. His earliest efforts were in the realm of Indian legend, but his best work was done upon New England themes, echoes perhaps from his childhood. "With a tale he cometh to us, that draws the old men from the chimney corners," and who can resist the charm that flows through "Amy Wentworth," the pathos of "Marguerite," or the weirdness of the two splendid poems, "The Garrison of Cape Ann" and "The Wreck of Rivermouth."

In the newspapers we have already seen the details of the poet's life, but it is better to read its spirit recorded on his pages. In "Snowbound," that beautiful idyll of his home, we get pleasant glimpses of the quaker household, and animated descriptions of the inmates, with such beautifully pathetic reference to the sister whom he had just lost, that quotation becomes a temptation not to be resisted.

The birds are glad: the brier-rose fills
The air with sweetness; all the hills
Stretch green to June's unclouded sky;
But still I wait with ear and eye
For something gone which should be nigh,
A loss in all familiar things,
In flower that blooms, and bird that sings,
And yet, dear heart! remembering thee,
Am I not richer than of old?
Safe in thy immortality,
What change can reach the wealth I hold?
What chance can mar the pearl and gold?
Thy love hath left in trust with me
And while in life's late afternoon
I walk to meet the night that soon
Shall shape and shadow overflow,
I cannot feel that thou art far,
Since near at need the angels are,
And when the sunset gates unbar,
Shall I not see thee waiting stand,
And, white against the evening star,
The welcome of thy beckoning hand?

His religious sympathies are expressed in many poems, but nowhere with more effect than in "Tauler" and "Abraham Davenport," the sturdy old member who spoke so calmly on

An Act to amend an Act to regulate
The shad and alewife fisheries,

when the impending wrath of God was lowering in the skies, and the last day seemed at hand. "The Voices of Freedom" tell their own tale of how the poet strove against the power of slavery for many years, and though they savour to us of the newspaper office, and seem utterly devoid of inspiration, they spread the poet's name more widely than his better verse. While upon the subject of his individual poems, it may be interesting to some to know that the late Professor Young cherished as his favourite poem Whittier's "Eternal Goodness." Invariably upon evenings when students had been invited to his house, he produced his favourite volume, and read with deep feeling and exquisitely modulated voice those memorable lines.

Whittier's touch is simple and direct, and felicitous lines

more frequent than verses of metaphorical splendour. He has never surpassed these verses from "Evening".

Fair scenes! whereto the Day and Night
Make rival love, I leave ye soon,
What time before the eastern light
The pale ghost of the setting moon

Shall hide behind yon rocky spines,
And the young archer, Morn, shall break
His arrows on the mountain pines,
And golden-andalal, walk the lake.

Now that Whittier has passed away, preceded so shortly by two famous poets of his own land, the curious will compare their work. Is his as great? We think not. Richly equipped as was his mind, it moved within more constrained limits and touched the spirit of the times at fewer points than theirs. Yet his gift of song was a true one, and his name will not swiftly fade.—Pelham Edgar, in *The Week*.

THE MISSIONARY WORLD.

OFFICIAL TESTIMONY TO INDIAN MISSIONS

Another name must be added to the role of those Indian officials who, Christian themselves, have been prominent in their espousal of the cause of Foreign Missions. The list is already rich with Lawrence, Bernard, Temple and men of their stamp; it is made yet richer by the recent valuable testimony of Sir Charles Elliott, the present Lieutenant Governor of Bengal. Frequently of late Sir Charles has been giving public expression to his interest. At Simla he said that if there were no Christian missionaries in India, we would have to import them, and reminded his hearers of the Panjab Lieutenant Governor who, on the annexation of that territory, immediately applied to the Church Missionary Society for men to evangelize it.

But it is to the Lieutenant Governor's utterances and kindness in Darjeeling that I would draw special attention. The invigorating climate of this beautiful hill station attracts a large number of missionaries from all parts of India to recruit here after their trying work in the plains. They come from all Churches, and represent many departments of Christian work. To those thus gathered for purposes of health, Sir Charles has more than once offered words of stimulating cheer. The fact, not only that our own Church is the only missionary agency in Darjeeling, but that those meetings have been arranged principally by members of our staff, should make it all the more interesting for readers of this magazine to hear of Sir Charles Elliott's position towards missions.

Last year the Hindi Bible Translation Committee held their session in this sanitarium, and in their honour Sir Charles and Lady Elliott invited a large party to meet them at the Shrubbery, the Lieutenant Governor's official residence in Darjeeling. Those who were present say it was a most delightful meeting, and calculated to arouse a large amount of fresh interest in all mission work.

In May this year Sir Charles, presiding over a social meeting at the Union Chapel here (the church whose principal attenders during the season are the missionaries from all parts of India), declared missionaries to be "An unrecognized and unofficial branch of the great movement in which we are all engaged, and which alone justifies our presence in the country."

He said, "The only true hope for the realization of our dreams, and for the true elevation and development of the people, lies in the evangelization of India. . . . The people who are carrying on this work are the missionaries.

It is they who are filling up what is deficient in the efforts of the Government by devoting their lives and labours to bring the people of India to the knowledge of Christ."

And now in June he and Lady Elliott have just repeated all these expressions of kind sympathy in asking all the missionaries at present in Darjeeling, all already interested, and all whom it will be good to interest in mission work, to a garden party at the Shrubbery. On the reverse of the invitation cards was printed:—

"There will be a drawing-room meeting afterwards, at which the Bishop will preside, and an account will be given of the progress of missionary work."

Nothing could have exceeded the kindness of both host and hostess in their eager and earnest sympathy with all who were present. Sir Charles, in opening the meeting, expressed the great pleasure it afforded Lady Elliott and himself to show, even in this small way, their interest in the cause of missions. It was merely to give expression to this feeling of sympathy that he had asked those present to meet and hear something of the progress of the work. Then Mr. Turnbull and Mr. Graham told how the fourfold missions of the Church of Scotland here—the Darjeeling Mission, with the Ladies' Mission, the Kalimpong Mission and the Sikkim Mission—was fulfilling the Master's command. Mr. Turnbull made good use of this opportunity to give an account, not only of the mission, but of the proposals for its future development, especially remarking the need for a church which must soon be erected for the native Christian community in Darjeeling. Two speakers, one a lady, told of the work done by Church of England missions; and the Bishop of Calcutta gave his testimony to the signs of a great undercurrent of a universal movement which he saw everywhere, and urged all present to make sure how she had an individual part in that movement.

Long may our Eastern empire be blessed with such wise and God-fearing rulers!—R. Kington, in *Church of Scotland Record*.

THE KAFFIR RACE AND LANGUAGE.

We have not found out what God meant when He first opened Africa to us. The Arabs have distinctly misinterpreted God's meaning, and Mohammedanism fails to be the revelation of God's will. But neither have the Boers nor South Africa been able to read the riddle. Neither, let me say, is our present African policy any nearer the solution. It is, in fact, a sort of fashion to call Mohammedanism the true religion for the African, and those who nominally are putting down the slave trade are amongst the chief supporters of the principles of that terrible phenomenon of human selfishness and tyranny.

But now that the Church is awakening to realize the new light which is dawning upon her, now that European statesmen have awakened to the importance of this new factor in the world's development, above all, now that the truths which Africa brings to us are slowly beginning to permeate the mind and conscience of the people, we are coming to see what is the real service which the Kaffir race offers to the world.

The extent of territory occupied by the Kaffir race is very large. It reaches from the central band of African kingdoms immediately south of the Sahara to the Cape of Good Hope, and from east to west it spans the continent. The Arabs, who have bitten so deeply and so terribly into the north; and the Cape, which has annexed, without understanding, the tribes in the south; as well as the lesser but degrading contact with a coast Portuguese, have not destroyed the Kaffir race, and thank God, missions are first in the advance into the heart of the land.

The Kaffirs are a conquering race, and have probably amalgamated rather than destroyed the aboriginal bushman tribes. In type the Kaffir is like the negro, but they are not negroes, and their language is very considerably remote from the negro groups. The tongue is called "Bantu," because all the languages of this group use "muntu, mundu, bantu," etc., for person; but Kaffir, although an Arab word meaning infidel (كافر), is the most popular and most convenient designation of the race and its language.

There are very many different languages in this great section of human speech. For instance, at Blantyre we have the river or lake language, "Manganya," the same as "Chinyasa" on the Lake Nyassa ("nyanja" or "nyanza," or "ng'anja," being simply water, or lake, or river). Closely allied to this are the Chikunda, Chipeta, Chumbo and many other dialects, perhaps twenty or thirty; remoter in position, but just beyond these in linguistic affinity, come Zulu in the south and Congo to the west, with their hundred varieties; while closer in position, but still more widely different in tongue, come the Yao and Swahili groups in the eastern hills and along the coast. The main arteries of African progress have been the rivers and lake chains, descending from Ethiopia or Egypt long ago. We have ascended by the Zambesi, and have tapped the main waterway into this central Empire.

The country is not a desert with moon mountains where brownies dance, but high plateaux in which pale-faced practical Europe can live and possess. The great doors that for centuries have in God's providence been shut against invaders have rolled open of their own accord to the touch of "pax vobiscum" on the missionaries' lips. But, alas, behind us a selfish crowd, with all the accompaniments of violence unrestrained, would now push in through these golden gates with the cry "to the devil with you." We thought the gates of the morning had rolled back for the sunrise, but it seems there is a weary bill of darkness, of human vice and selfishness, yet to pay before the day dawns, and that the missionary and the native are asked to pay it. Perhaps it is better to have the worst first, for we know better the extent of human liability, and are prepared to meet it.

Now amongst the stones lying about on this earth's surface for the building of a temple of God, the builders are searching for a corner-stone again for the completion of this atomic wing. You should hear the doubts, scientific, philosophic, social, political, commercial and artisanic, with which this Kaffir stone is greeted. And yet all confess to its value, for all take hold of the stone, and we have laid hold of it in like manner, and claim it for a stone in God's temple. They claim it for mammon. Hence a new slavery threatens Africa if mammon prevail. The mammon builders first give the stone a bad name, damn it in fact, and contend that they have a right to use it for their unholy work. This is the essence of the slave trade, and here is Britain proposing to put down this hideous evil, and yet "doing the same thing." Compulsory labour threatens to overturn mission work, and taxation, not the sweet reasonable assessment we have at home, but the grinding of a country which is free, and which we say we protect, but which we are treating as a conquered land, throws a dark shadow over all. In that part of the land with which we are acquainted, the man who is judge and tax collector is also the largest land-owner and coffee-planter; and natives come to work in his plantations under threats that their gardens will be cut down, and when they cry out to the judge, lo! the judge is the planter, the planter is judge.

But in order to put down the slave trade you must have a proper doctrine of humanity, a true appreciation of the slave.

Just as Christ took upon Him the form of a slave long ago, so He takes upon Him the form of Africa to-day. Africa bears the sins of the world rulers. How long are we as a nation going to lay our selfishness, our meanness, our falsehood, our lusts, yea, and the whole burden of our sins, upon this Lamb of God? Surely the time has come for us rather to crucify our lusts and to rule ourselves; and, believe me, to rule ourselves is to rule the world.

Now we contend that this Kaffir stone is a good and sound piece of rock, and that it can be fairly and squarely laid in God's temple as a chief corner-stone.

For Africa (and Africa as representative of all other so-called aborigines) is a unique figure in the *tableau vivant* of the nations of the world to-day. The baboo with his white robes, the Chinese with his sacred pigtail, stand as members of a civilization to which Turk and Cossack, as well as Teuton and Celt, belong. Hunt through all the archives of this civilization and you will find no appreciative record which at all touches the main idea of aboriginalism, the *raison d'être* in God's providence of their existence (except as slave or sudra); their language or themselves. And yet his position is unique. The African brings with him, into the society of the kings of the earth a new idea. What will this babbler say? What does this naked savage want? What will this unbelittered heathen do? say the savants. Brute, baboon, baby, protoplasm are some of the names we hear applied to him. But there he stands with at least something to cover his nakedness (which is more than you can say for some of our civilization), with folded hands, and says, "If you are worthy to rule me, I am ready to be ruled," and I shall add for him that it will give us something to do, and that in all difficulties of relationship he has ever, to my certain knowledge, given those the most unworthy to rule him the benefit of the doubt. He is noble enough to obey, and he has a most religious and poetic wonder to declare to us, namely, the beauty of obedience. He is the counterpart, the intelligent, equal, powerful, broad hearted, revered counterpart of our civilization; he is the mirror of kings and philosophers, practical politicians and sages, artisans and missionaries.

He has been trained without law in brass or clay, without records in parchment or papyrus or wood, with traditions without formulas or memories of any kind; and yet there he is, as much a man as any of us, and in stature far above his depreciators and revilers. Livingstone thought so, so did Colenso, so did Wilberforce, and so does every one who knows, yes, and the many who will not.

We might instance in proof of this the religion of the Kaffir. He believes in one God, creator of heaven and earth, maker of men, divine spirit, father of our spirits, to whom the spirits of the departed return, God the prayer-hearer, the prayer answerer; he believes in the possibility of resurrection, in the perpetuated life of the dead; he has no fetish, no idols, no religious superstitions, and his social superstitions are only our social iniquities more crudely expressed than we express them. He has a moral law; his government is like our own, he is exactly what we are as the centuries have developed us, without the scaffolding by which we have reached our present culture. He is our civilization resultant minus the trappings. If some say this is too high a character, I answer it is neither high nor low; high and low smack of civilization as a fish basket smells of fish. The world is one, and has moved as one, and the resultant of heathenism is the resultant of civilization as far as intrinsic humanity goes. The difference is one of function, and the crowning glory of the African is that he is willing to own it in us, the crowning disgrace of civilization that it will not own the truth in him. Ah! we want another general election and an appeal fairly and freely put to the people.

Civilization which is only partial cannot avoid to make the promise of God of none effect to the whole race. But to our thinking, the language shows this as clearly as the religion, and may win to our side the philologists and, as Max Müller would contend, the religions of the world.

Kaffir thought speaks in close touch with the vocabularies through which it is expressed. Every thought is in natural contact with the word. In the languages of civilization there is hardly a word uttered in which there is any consciousness of why such and such a set of sounds is used for such and such an idea. We speak of formulas remembered, written, which, however they were at first made, have long since lost their living connection with the thought beneath them.—Rev. David Clement Scott, B.A., Blantyre, British Central Africa.

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Ministers and Churches.

MR. JAMES CATTANCH, B.A., of Queen's College, Kingston, received a unanimous call to Dunbar and Colquhoun, in the Presbytery of Brockville.

A CHRISTIAN Endeavour Society was organized in connection with the Morewood Presbyterian Church, and held its first meeting on Thursday, September 8.

COMMUNION services were held in Morewood on Sunday, September 4. The congregations were large. The pastor, the Rev. Mr. Gloag, was ably assisted by the Rev. A. Dowsley, of Campbellford.

THE Rev. Alex. Henderson, of Appin, has moderated in a unanimous call at Guthrie's Church, Melbourne, to Rev. Alex. Miller, late of Renton Gaelic Free church, Scotland. The people are very sanguine that the rev. gentleman will see his way to settle in that charge.

MR. J. A. MCCONNELL, Knox College, has supplied the congregations of Black Creek and Plum Creek with great acceptance. Before leaving a meeting was held at the residence of Mr. Peattie, at which managers and members of Plum Creek were present. An address expressive of the high value placed on Mr. McConnell's services among them was presented to him. The address was accompanied by a purse containing a handsome sum of money. Strong wishes were expressed for Mr. McConnell's return to the same field of labour as soon as possible.

THE youngest of our city congregations—Bonar Church—notwithstanding dull times and general depression, is pushing ahead. A little over a year ago the Rev. A. Macgillivray did the somewhat unusual thing of leaving a strong and warmly attached congregation and a higher stipend in Brockville to take charge of the young congregation. The work of the Church calling for more room, the lecture-room has been enlarged and completed at a cost of over \$3,000. It is now capable of seating over 600, and is in every way convenient for the work. The re-opening services will be on the 25th inst. Dr. Snodgrass, of Canonbie, Scotland, will preach in the morning, Dr. Gibson, of London, England, in the afternoon, and Dr. Ross, of Cowcaddens, Glasgow, in the evening.

THE Rev. W. S. Ball, of Vanneck, has been making a tour to the Pacific coast. He went out by the Union Pacific Railroad, and after visiting San Francisco and the Puget Sound cities, arrived at Victoria, where he spent a week with his old friend, Rev. P. McF. McLeod. While there he conducted the preparatory service for the communion, preached at the communion service in the evening, and spoke at a social meeting to greet Rev. T. Somerville on Monday. At Vancouver he addressed a meeting called to welcome back Rev. E. D. McLaren, of St. Andrews. He returned over the C. P. R., stopping at Kamloops, Panff, Calgary and other places, among them points at which he had been during the rebellion of 1885. Mr. Ball was very favourably impressed with British Columbia, and the people enjoyed his services and addresses very much.

At a *pro re nata* meeting of Truro Presbytery held in the Presbyterian Hall, Rev. T. Cumming, moderator, *pro tem*, and Rev. J. H. Chase, clerk, a call was received from the congregation of Upper Londonderry, addressed to the Rev. William McNichol. It was practically unanimous, and very harmonious, being signed by 197 communicants and 107 adherents of the congregation. The stipend promised is \$750 with the use of the manse and farm, or \$800, without the farm. The call was sustained as a regular Gospel call, and instructions were given to forward it to the Clerk of the Presbytery of New Jersey, United States, of which the pastor-elect is at present a member. The prospects are that the call will be accepted in the same cordial spirit in which it has been presented. Mr. McNichol is quite a young man, a native of New Brunswick. In the event of his acceptance of this call to Londonderry, he will be quite an acquisition to Truro Presbytery.

THE Rev. T. Somerville, of Blackfriars, Glasgow, at one time minister of the First Presbyterian Church, Victoria, B.C., and first minister of St. Andrews Church in the latter city, is in this country for the purpose of attending the Pan-Presbyterian Council. He took the opportunity of visiting his old congregation and friends in Victoria. On a recent Sabbath he preached in St. Andrews, the evening discourse being devoted to a review of the life of Mr. McKay, of Uganda. He then proceeded to San Francisco, and on his return spent another Sunday in Victoria, assisting at the communion service at St. Andrews in the morning and preaching in the Reformed Episcopal Church in the evening. On Monday evening he delivered a most interesting address in the lecture-room of St. Andrews, "Then and Now; or, Victoria in 1865 and 1892." The title indicates the character of the address, which was instructive and racy. Mr. Somerville also visited a number of other points in British Columbia. Mrs. Somerville accompanied him.

THE following committees for the current year were appointed by the Presbytery of Toronto at the September meeting: Home Missions—Rev. A. Gilray, Convener, with Mr. R. Kilgour's name added to the committee formerly appointed. Augmentation of Stipends—Rev. D. J. Macdonnell, Convener; Messrs. Glassford, Haddow and R. Kilgour. Foreign Missions—Rev. G. M. Milligan, Convener; Messrs. Dr. Parsons, Turnbull and Winchester. Colleges—Rev. W. Amos, Convener; Messrs. J. W. Bell and W. McClure. French Evangelization—Rev. W. A. J. Martin, Convener; Messrs. R. M. Hamilton and Dr. Wishart. Aged and Infirm Ministers' Fund—Rev. W. Reid, Convener; Messrs. Alexander Wilson, Thynne and Dr. Thom; Widows' and Orphans' Fund—Rev. D. M. Buchanan, Convener; Messrs. Argo and Principal Kirkland. Assembly Fund—Rev. W. Percival, Convener; Messrs. George McKay and

Edward Tyrrell. State of Religion—Rev. J. Mutch, Convener; Dr. McTavish and D. Gourlay. Temperance—Rev. J. R. Johnston, Convener; Messrs. Frizzell, Nicol and Joseph Gibson. Sabbath Schools—Rev. J. McP. Scott, Convener; Messrs. James Brown and John Joss. Sabbath Observance—Rev. Dr. Carmichael, Convener; Messrs. Fraser and James Brown. Systematic Benevolence—Rev. W. G. Wallace, Convener; Messrs. Gandier, H. E. A. Reid and W. Crawford. Examination of Students—Latin, Rev. James Grant; Greek, Rev. R. M. Hamilton; Hebrew, Rev. H. E. A. Reid; Philosophy, Rev. W. A. Hunter; Theology, Rev. W. Reid; Church History, Rev. John Neil.—R. C. THIBB, *Asst. Pres. Clerk*.

THE Woman's Missionary Conference, in connection with the meeting of the Alliance to be held in Central Presbyterian Church, corner St. Vincent and Grosvenor Streets, will hold its first session on Wednesday, September 28, beginning at 10 a.m. Mrs. Ewart, President W. F. M. S., will occupy the chair. The programme for Wednesday forenoon will consist of devotional exercises, an address by the President, and a welcome to the delegates by Mrs. Harvie. It is expected that the topic of "Training Homes for Mission Workers" will be opened by an address from Miss Davidson, of the Church of Scotland Deaconess' Home, Edinburgh, after which an open discussion on the same subject will take place. On Wednesday afternoon, it is expected that addresses, giving an account of their work and methods, will be delivered by delegates from sister societies, both in Europe and the United States. Several returned missionaries will also be present and tell of the progress of the work in the several fields in which they have been engaged. For obvious reasons it has been found impossible to prepare a complete programme until the arrival of these friends. The following names of delegates and missionaries have been sent to the Board of Management W. F. M. S., and others are expected: Miss Adams, from the U. P. Church, Scotland; Mrs. Lindsay, Edinburgh; Mrs. Dennis, Beirut, Syria, delegate from the New York Woman's Board; Mrs. McKeachan, Bombay; Mrs. McDonald, Calcutta; Mrs. Laws, Livingstonia Mission, Central Africa; Mrs. Swanson, China; Miss Orr, Mrs. Rosa Taylor, of the Free Church of Scotland; Miss Reid, Mrs. McClymont, Church of Scotland Woman's Association for Foreign Missions; Miss Davidson, Deaconess of the Church of Scotland; Mrs. Mathews, Mrs. J. Monro Gibson, of the English Presbyterian Church; Mrs. Fleming, Lynchburg, Virginia; Mrs. Darby, Evansville; Mrs. Pitblado, Mrs. James Thompson, New York; Mrs. A. J. Kerr, Chicago, delegates from the Woman's Occidental Board of Foreign Missions of the American Presbyterian Church. On Thursday morning the opening conference will be continued when discussions will take place on topics of interest to missionary workers. A cordial invitation is extended to all women interested in Missions, both Presbyterians and other denominations, to be present at these meetings. The Board of Management have received an intimation from the Young Women's Christian Association that their boarding house on Elm Street, a few doors west of Yonge Street, will be open for the accommodation of ladies who wish to attend the meetings of the Alliance. Excellent rooms, with board, may be had at the rate of 75 cents or \$1 per day.

A MEETING of more than ordinary interest was held last week in St. James Square Presbyterian Church, Toronto, when the congregation assembled to say farewell to Rev. Dr. S. H. Kellogg, who, after six years' faithful ministry among them, has left for India to take part in the great work of translating the Scriptures into native languages. Sir Oliver Mowat presided, and notwithstanding the very stormy night the body of the church was well filled, among those present being many prominent citizens outside the church membership and many of the Presbyterian ministers in the city. After devotional exercises the chairman said that they had met together with mingled feelings of joy and sorrow, sorrow at parting with one whom they had learnt to love and appreciate so highly, and joy at the fact that he had been called to take part in a higher and nobler work. Much as their pastor was appreciated and much as his loss would be felt, yet they parted with him willingly, for they knew his work would be of greatly extended usefulness and influence. He trusted that temporal health and spiritual blessings would follow him and his in all his goings and comings. Addresses were then presented on behalf of the congregation by Principal Kirkland, the Society of Christian Endeavour by Mr. Mackay, and the Sabbath schools by Mr. William Kerr, superintendent. Each spoke in most appreciative terms of the six years' labours of their departing pastor, the benefits all had derived from his ministry among them, the warm personal affection with which he was universally regarded, and the deep regrets with which they now contemplated a severance of the ties which had bound them together. Each address also spoke of the great importance of the grand work upon which Dr. Kellogg was about to enter, and the warm interest with which his labours would be followed. With the congregational address a purse of \$1,300 was presented in a few appropriate words by Mr. A. A. Allan, as an earnest of their practical sympathy and appreciation. The Christian Endeavour Society also tendered a purse of £20 sterling, with which to purchase a stereopticon for the mission work, and further undertook to support a native missionary assistant for the doctor. Rev. Dr. Kellogg was visibly affected as he rose to respond to these addresses and acknowledge the gifts. He said his heart was too full for an adequate expression of his deep feelings. Whatever gifts he might have, speaking on such an occasion and under such circumstances was not one of them, he had been completely taken by surprise at the manner in which they were treating him, and he could only feebly express his gratitude and thanks. He had come among them a total stranger, but they had never allowed him to feel so. He had always esteemed it a privilege to labour among them, and from every

department and branch of the church organization he had always experienced great kindness, forbearance and consideration. With reference to the offer of the Christian Endeavour Society to support a native assistant, Dr. Kellogg said he accepted the offer with gratitude and thankfulness. He would take special care in selecting him and would always keep them informed of his progress and work. After another hymn, a life-like painting of Dr. Kellogg, by Mr. J. W. L. Forster, was presented to the congregation, after which brief addresses were delivered by representative divines of the leading Protestant denominations in the city. Rev. Dr. Briggs spoke for Methodism, Rev. Dr. Thomas for the Baptist Church and Rev. Canon DesBarres represented the Episcopalians. Rev. John Burton was to have spoken in behalf of the Congregationalists, but being unavoidably absent, sent an appreciative letter. The General Assembly and the Toronto Presbytery were represented by Rev. Dr. Caven and Rev. D. J. Macdonnell, respectively. The proceedings closed with prayer by Rev. Dr. Gregg, and Dr. Kellogg pronounced the benediction.

PRESBYTERY OF LINDSAY.—This Presbytery met at Sunderland on August 30, and was constituted by Rev. John McMillan, Moderator. After former minutes were read and sustained, Mr. McMillan resigned the chair, and the Rev. M. McKinnon, B.A., was elected Moderator for the ensuing year, who being absent, the Rev. A. Currie, M.A., was appointed Moderator *pro tem*. The Presbytery expressed their heartfelt thanks to the retiring Moderator for the able manner in which he had discharged the duties of the office, sympathizing with him in his afflictions, and praying that God's blessing may rest on him in his future. The Presbytery occupied some time in connection with Home Mission and Augmentation work, vacant congregations and the Standing Committees. The following Conveners were appointed: State of Religion—Mr. McAulay; Temperance—Mr. McDonald; Committee on Students—Mr. A. Currie; Finance and Statistics—Mr. Hanna; Foreign Missions—Mr. McMillan; Aged and Infirm Ministers' Fund—Mr. Campbell; College Funds—Mr. Neillie; Sabbath Schools—Mr. McLeod; Sabbath Observance—Mr. D. Y. Ross; Systematic Benevolence—Mr. R. Johnston; Home Mission—Mr. Hanna; French Evangelization—Mr. McKinnon; Widows' and Orphans' Fund—Mr. Campbell. Students labouring in the bounds, Mr. W. J. Heron, Mr. Wm. McKay and Mr. James Wilson, gave in discourses which were highly approved, and Mr. Robert Elmhurst, of Lindsay, was examined as a student desirous to go forward to the ministry, when the Clerk was instructed to certify the above to the Senate of Knox College. The Presbytery adjourned to meet at Uxbridge on Tuesday, November 29, at eleven a.m.—JAMES R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF WESTMINSTER.—This Presbytery had a regular meeting recently in Zion Church, Vancouver. There were present Rev. J. M. McLeod, Moderator, in the chair, and Revs. E. D. McLaren, W. J. McMillan, Vancouver; R. Jamieson, W. G. Mills, W. R. Ross, New Westminster; B. K. McElmon, Cloverdale; T. G. Jaffray, North Arm; A. Dunn, Langley; T. S. Glassford, Ladner's Landing, and G. R. Maxwell, Vancouver, Clerk. Rev. D. McRae, of Victoria, was also present. Mr. James McQueen, was the only elder present. A letter was read from Rev. Dr. Cochrane, Chairman of the Home Mission Board, holding out little hope of an extra grant for Mount Lehman. It was resolved that the Presbytery apply to the Home Mission Committee for an additional grant of \$150 for Mr. Dunn's field at Port Haney. The subject of missionary meetings was brought up by Rev. E. D. McLaren, and it was resolved that the Home Mission be appointed as a committee to arrange for a

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series of meetings to be held within the bounds of the Presbytery during the next two months. Rev. Mr. Jamieson requested the Presbytery to relieve him of the Convenership of the Sabbath Observance Committee. This was granted, and Rev. Alexander Dunn was appointed in his place. The supply at Mount Lehman was considered, and Mr. Dunn offered to fill the pulpit fortnightly. This offer was thankfully received, and Mr. Tait was instructed to hold meetings fortnightly also if possible. Rev. J. R. Mackay handed in his resignation for Upper Chilliwhack, as he is about to return to college. The resignation was accepted, and the Home Mission Board will be asked to appoint a successor. By request made by the station, the Moderator was appointed to dispense the sacrament in Upper Chilliwhack. It was also agreed that the Home Mission Committee be instructed to visit the field of Upper Chilliwhack so as to ascertain whether it is ready for the appointment of an ordained missionary, and apply for one to the Home Mission Board if necessary. Rev. Mr. Ball, of Middlesex, was introduced to the Presbytery, and asked to sit and correspond. The induction of Rev. Mr. Logan, of Cookes Church, Chilliwhack, was arranged for Wednesday, September 28, at half-past two o'clock in the afternoon, the Moderator, Rev. J. M. McLeod to preside and preach the sermon, Mr. McMillan to address the people and Mr. McLaren the pastor. The Clerk was instructed to grant certificates to Messrs. Robertson and Mackay to the colleges they wish to attend, of having been engaged in mission work here. Moved by Mr. McLaren, seconded by Mr. Mills, that the Home Mission Board be asked to grant \$250 toward Mr. Logan's travelling expenses from Acadia Mines to Chilliwhack, and the congregation will be asked to make a grant toward the same purpose. Rev. Messrs. McLeod and MacMillan, and Mr. McQueen were appointed a Finance Committee to apportion the sums to be asked of the various congregations to the Schemes of the Church. The next meeting of the Presbytery was set for the first Tuesday of December in St. Andrews Church, New Westminster. Mr. Maxwell reported that he had attended a meeting of the congregation of North Arm, when it was decided to leave over the calling of a minister, as the people wished to hear one or two ministers before extending any call. The Presbytery then adjourned.—GEORGE R. MAXWELL, *Pro. Clerk.*

PRESBYTERY OF WINNIPEG.—This Presbytery met on the 6th inst. There were present fourteen ministers and six elders. Rev. J. L. Simpson, of Fort William, presented an overture, asking that the Presbytery be divided, and that the part of Ontario now included in the Presbytery of Winnipeg be erected into a new Presbytery, to be known as the Presbytery of Superior, comprising the following congregations and mission fields, viz., Keewatin, Rat Portage, Fort William (two stations), Port Arthur, Schreiber (ten stations), Ignace (ten stations), Mulla and the Mines, Fort Frances and Silver Mountain. The overture was also supported by the Rev. Mr. Lewis, and, after full discussion, in which the distance from the seat of Presbytery and the difficulty of exercising proper oversight over distant places, were urged in favour of the division, and the smallness and weakness of the proposed Presbytery were presented against it. The application was deferred, to be considered again at a meeting of the Presbytery to be held during a meeting of the Synod in November, at which time it is hoped that fuller information on some points will be available. Rev. A. W. Lewis informed the Presbytery that the Rev. A. Findlay, Superintendent of Missions of Algoma, understands the mission at White River to be under the care of the Algoma Presbytery. According to the boundaries of the Presbyteries fixed by the General Assembly, the station has hitherto been regarded as belonging to Winnipeg, and services have been conducted there for several years in connection with Schreiber. The Clerk

was instructed to correspond with Mr. Findlay to this effect. Professor Baird presented the report of the Home Mission Committee, which was considered in detail, and finally adopted. It provides for the supply of six fields by ordained missionaries, nine by resident catechists, and six by students going out weekly from the college. Four are left unprovided for. The fourth clause of the report reads as follows: The Committee has received a circular from the Convener of the Home Mission Committee asking for the coming year from the Presbytery of Winnipeg a free contribution of \$2,000 for Home Missions and \$1,000 for Augmentation. In order to reach the figure asked by the Committee it will be necessary for the Presbytery to aim at increasing its Home Mission contributions by one-third, and for Augmentation by one half. This is accordingly recommended by the Committee. In connection with the same matter the following resolution was adopted on motion of Dr. Duval: The Presbytery of Winnipeg, recognizing the great and growing need of mission work within its own bounds and in the Synod generally, would affectionately remind all its congregations of the necessity of increasing their contributions a third more than the amount given last year. And it would urge upon those congregations themselves who contribute little or nothing to the benevolent work of the Church to consider conscientiously their duty at least of taking part with their Christian brethren in the maintenance of interests so vital to our laws as these represented by Home Missions, Augmentation and the college. On motion of Professor Baird, the students who are engaged within the bounds of the Presbytery are to be asked to see that an opportunity be given to the congregations under their charge to contribute to the mission funds, especially to such schemes as Home Missions and Manitoba College. In the same connection the Rev. Joseph Hogg moved, and it was agreed: That the Statistical Committee be asked to report at next meeting of Presbytery the congregations that have not contributed to all the Schemes of the Church during the year, and that enquiry be instituted to ascertain the reason of such omission, in the hope that such congregations may be encouraged to contribute more generously and systematically in the future. The committee to which had been entrusted the examination of Samuel Polson as a candidate for admission to the ministry, reported his examination as satisfactory. Mr. Polson then read a sermon before the Presbytery as part of his trials for ordination. The examination as a whole was sustained, and Mr. Polson was in due form ordained by the laying on of hands of the Presbytery as a minister of the Gospel and placed in charge of Greenwood group of stations. A considerable portion of the session was occupied in discussing an appeal lodged by Mr. and Mrs. Mackenzie, now of Vancouver, against the Session of Fort William. When Mr. and Mrs. Mackenzie left Fort William, the Session, in response to their application, gave them a certificate of membership, to which was appended a qualifying clause. To the addition of this clause Mr. and Mrs. Mackenzie objected, and the matter was finally appealed to the Presbytery. Correspondence on the matter was voluminous, and had been laboriously examined by a committee consisting of Revs. J. A. F. Sutherland, Joseph Hogg and Professor Baird. This committee reported, recommending that the appeal be sustained and the Session of Fort William instructed to issue Mr. and Mrs. Mackenzie a certificate in the ordinary form. The Rev. J. L. Simpson, of Fort William, opposed the adoption of this report in the Presbytery, but the report, after a lengthy discussion, was adopted, with two dissenting voices. The Rev. Mr. Simpson appealed from this decision to the Synod, which meets in Winnipeg in November.

THE PRESBYTERIAN COUNCIL.

The official draft of the programme for the Fifth General Council of the Alliance of the Reformed Churches holding the Presbyterian system has been issued by Dr. Matthews, the general secretary of the Alliance. The meetings will begin on Wednesday next, the 21st, with public worship in St. James Square Presbyterian Church, when Rev. Principal Caven will preach. On the two following days and each day the succeeding week, except Saturday, there will be three sessions, those in the morning beginning at 10.30, in the afternoon at 3 o'clock (except Friday, 23rd, when proceedings open an hour earlier), and in the evening at 8 o'clock. The morning and afternoon session will be held in St. James Square Church, and the evening session in Cookes Church, Queen street east, and all will be open to the public. Luncheon will be provided for the delegates each day in the Horticultural Pavilion. The details of the programme are as follows:—

Wednesday, 21, 11—Public worship, with sermon by Rev. Principal Caven, Toronto. 12.30—Constituting of the Council; Rev. Prof. Illakie, Edinburgh, President of the Alliance; report of Committee on Credentials and roll-call of delegates; opening address by the President; reports from Eastern and Western Section of the Executive Commission; report of Mr. R. T. Turnbull, general treasurer; appointment of committees and other business.

Thursday, 22, forenoon—Devotional exercises; usual order of business; report of statistics, by Rev. Dr. Matthews, general secretary of the Alliance; report by the secretary of the Western Section; paper on "The Protestant Reformation, Its Spiritual Character, and its fruit in the Individual Life;" Rev. Professor Thomas Lindsay, D.D., Glasgow. Afternoon—Devotional exercises; papers on "The Protestant Reformation;" Its influence in communities and nations on Their Moral and Religious Condition, Rev. Professor H. Basinek, D.D., Kampen, Holland; Their Intellectual State and Progress, Rev. Professor M. Leitch, D.D., D.L., Belfast; Their Civil and Political Institutions, Rev. Professor H. Baird, D.D., New York City. Discussion. Evening—Devotional exercises; address

on "Our Reformed and Presbyterian Churches" in their Characteristics and Mission, Rev. D. L. Van Horne, D.D., Tiffin, Ohio; In their Strength and Weakness, Rev. J. Monro Gibson, D.D., London, England; In their Unsolved Problems and Unemployed Resources, Rev. Evert Van Slyke, D.D., Catskill, N.Y.; Rev. L. R. Eschbach, D.D., Frederick City, Md.

Friday, 23, forenoon—Devotional exercises; usual order of business; reports of Committees on Foreign Mission Work: Eastern Section, Rev. W. S. Swanson, London; Western Section, Rev. F. F. Ellinwood, D.D., New York; discussion; paper on The Cultivation of the Missionary Spirit at Home, Rev. Moses D. Hoge, D.D., Richmond, Va. Afternoon—Devotional exercises; Home Training of Missionaries for Foreign Field, Rev. D. W. Collins, D.D., Philadelphia, Pa.; Native Agents and Their Training, Rev. Joseph S. Dennis, D.D., Beirut, Syria; Native Churches and Self-Support, Rev. C. M. Grant, Dundee, Scotland; Relation of the Native Churches to the Home Church, Rev. Griffith Ellis, M.A., North Wales; discussion. Evening—Devotional exercises; A Century of Missions, Rev. D. McKichan, D.D., vice chancellor of Bombay University; The Gospel in the Dark Continent, Rev. Robert Laws, M.D., D.D., Livingstonia, Central Africa; Mission Work in the South Seas, Rev. J. I. Faion, D.D., Australia; Among the Hindoos, Rev. W. A. Wilson, M.A., Neemuch, India; The Celestial Empire, Rev. Calvin W. Mateer, D.D., Shantung, North China, Philip Cousland, M.D., Amoy, South China.

Saturday, 24—No meeting of Council. Sunday, 25—Most of the city pulpits will be supplied by visiting delegates.

Monday, 26—Forenoon—Devotional exercises; usual order of business; appointment of time and place of next meeting of Council; papers on "The American Churches and their Work" among the Negro Races, Rev. D. I. Saunders, D.D., president Biddle University, Charlotte, N.C.; Rev. A. L. Phillips, secretary for Coloured Work of U. S. Presbyterian Church, Tuscaloosa, Ala.; The Indian Aborigines, Rev. Hugh McKay, Round Lake, Northwest Territory, Rev. J. P. Williamson, D.D., Pine Ridge Agency, South Dakota. Afternoon—Devotional exercises; papers on "The American Churches and their Work" among the European Immigrants, Rev. N. M. Steffens, D.D., Holland Patent, Michigan, Rev. H. J. Ruetenik, D.D., Cleveland, Ohio; The Asiatics, Rev. A. J. Kerr, San Francisco, Cal.; discussion. Evening—Devotional exercises; addresses on "Church Life and Work in the British Colonies;" Rev. J. Robertson, D.D., Winnipeg, Man.; Rev. Professor Rentoul, D.D., New South Wales, and others.

Tuesday, 27—Forenoon—Devotional exercises; usual order of business; reports of Committee on Work on the European Continent.—Eastern Section, Rev. J. J. Marshall Lang, Glasgow; Western Section, Rev. William Cattell, D.D., Philadelphia, Pa.; discussion; addresses on "The Reformed Church in Germany," Rev. Consistorial rath Gebel, Munster, Germany; "Missionary Work in Belgium," Rev. Albert Brocher, Brussels, Belgium; "The Waldensian Church in Italy," Rev. Filippo Grilli; "English Services on the European Continent," Mr. William Wood, Dresden, Germany; "Methods of Assisting the Continental Churches," Rev. John Hall, D.D., New York City. Afternoon—Devotional exercises; Free Conference on Spiritual Life, address on "The Work of the Holy Spirit," Rev. And. Henderson, D.D., Paisley; remarks; address on "Personal and Family Religion," Rev. R. M. Somerville, D.D., New York City; remarks; address on "Revival," Rev. William Ross, Glasgow; remarks. Evening—Devotional exercises; addresses on "The Relation and Duty of the Church to Outside Societies Doing Christian Work," Rev. D. M. Burrell, D.D., New York City; Rev. R. McCheyne Edgar, M.A., Dublin; Rev. William McKibbin, D.D., Cincinnati, Ohio; Rev. William McAdam Muir, Edinburgh; discussion.

Wednesday, 28—Forenoon—Devotional exercises; usual order of business; reception of the deputation from the Ecumenical Council of the Wesleyan Churches; papers on "The Biblical Idea of the Ministry," Rev. Principal MacVicar, D.D., I.L.D., Montreal; "The Minister as a Teacher," Rev. Alexander Oliver, D.D., Glasgow; "The Minister as an Organizer," W. Ross Taylor, D.D., Glasgow. Afternoon—Devotional exercises; papers on "The Training of the Ministry," in view of the Crisis of Theological Thought in Apologetics and Criticism, Rev. Professor W. W. Moore, D.D., Hampden, Sydney, Va.; "The Social, Mental and Philanthropic Activities of To-Day," Rev. Principal G. H. Hutton, D.D., Paisley; "The Tendencies of Modern Educational Systems," Rev. President F. L. Patton, D.D., I.L.D., Princeton, N.J.; "The Demand for an Increased Number of Ministers and Short Courses of Study," Rev. President W. H. Black, D.D., Marshall, Mo.; discussion. Evening—Devotional exercises; report of Sabbath School Committee, Rev. William Cochran, D.D., Brantford, Ont.; addresses on "The Home or Inner Work of the Church," Rev. R. S. Drummond, D.D., Glasgow; "The Aggressive Movements of our Churches," Rev. John A. Wilson, D.D., Wooster, Ohio; Rev. John Dixon, D.D., Trenton, N.J.; discussion.

Thursday, 29—Forenoon—Devotional exercises; usual order of business; papers on "Christianity in Relation to Social Problems"—The Wage Question—Rev. Pin. G. M. Grant, D.D., Kingston, Ont.; "The Land Question," Mr. Alexander Watt, Glasgow; discussion; "The Opium Question in India," Rev. Kenneth S. Macdonald, D.D., Calcutta; discussion. Afternoon—Devotional exercises; "The Drink Question in Great Britain," Rev. John Campbell, Edinburgh; "The Church-Going Question," Rev. John L. Withrow, D.D., Chicago; "The Recreation Question," Rev. William Park, M.A., Belfast; discussion. Evening—Devotional exercises; addresses on "Aspects of Romanism"; on the Continent of Europe, M. le Pasteur Choisy, Geneva; in Great

Britain, Rev. James Kerr, D.D., Glasgow, in Canada, Rev. John Lang, D.D., Dundas, Ont., in North and South America, Rev. D. L. Bushnell, D.D., Chattanooga, Tenn., in the Foreign Mission field, Rev. H. G. Underwood, D.D.

Friday, 30—Forenoon—Devotional exercises; report of Business and other committees; report of the Committee on the Desiderata of Presbyterian History, Rev. Alexander Mitchell, D.D., St. Andrew's; "What Philosophy Can Do for Theology," Rev. James McCosh, D.D., I.L.D., Princeton, N.J.; "The Doctrinal Agreement of the Reformed and Presbyterian Churches," Rev. T. W. Chambers, D.D., of New York City; business meeting. Evening—Valedictory meeting.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I use "Hood's improved process;" do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over one hundred families. Anyone will pay a dollar for directions when they see the beautiful fruit samples. Fall and winter are the best time to sell directions, so people can experiment and be ready for next fruit season. As there are many poor people like myself I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars around home in a few days. I will mail sample of fruit and complete directions to any of your readers for nineteen two cent stamps, which is only the actual cost of the sample, postage, etc., to me. Mrs. Henry Griffith, New Concord, Ohio.



Willie Tilbrook
Son of

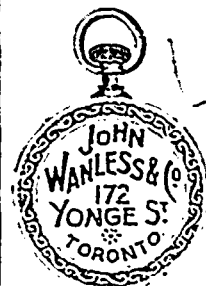
Mayor Tilbrook

of McKeesport, Pa., had a Scrofala bunch under one ear which the physician lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tilbrook gave him

Hood's Sarsaparilla

the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

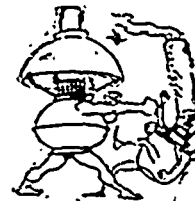
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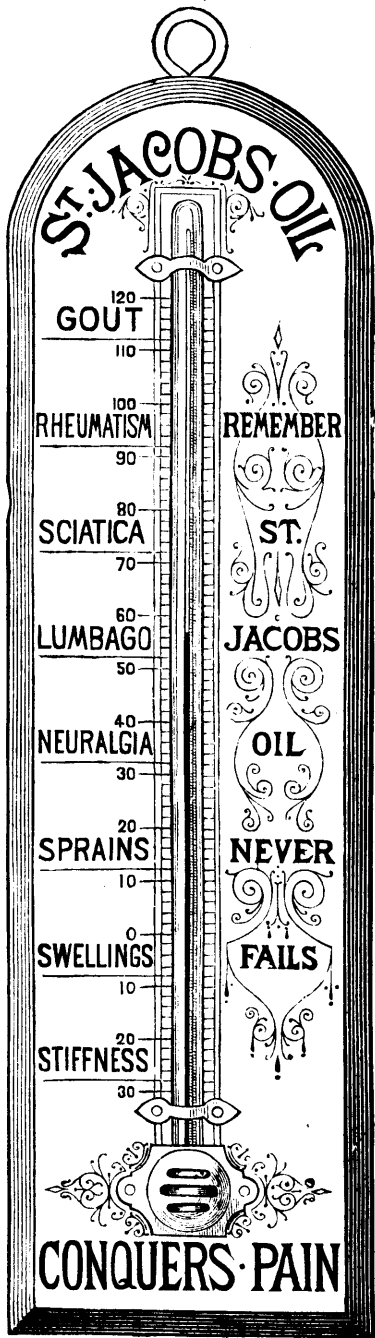
Besides, the "Pittsburgh" is easy to manage; the others are not. The "Pittsburgh" is clean by habit; the others are foul by habit—they have dirt-pockets, every one of them. Send for a primer.

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"August Flower"

There is a gentleman at Malden-on-the-Hudson, N. Y., named Captain A. G. Pareis, who has written us 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."



British and Foreign.

READ speeches are to be tabooed at the next Church congress.

OPIMUM is to be prohibited in Lower Burmah, as it has already been in Upper Burmah.

A NEW church at Cowdenbeath, which has been erected at a cost of \$12,000, was opened by Rev. Dr. Stalker.

A NUMBER of Russian Jews, who walked from Odessa to Fontainebleau in France were ordered to the United States.

THE Whitworth trustees, having purchased Prof. Freeman's library for \$4,000, have offered it to Owen's College, Manchester.

THE Rev. David Wilson, of Dungannon, has announced his purpose to accept the invitation of Oxenden Church, Haverstock-hill, London.

THE *Athenaeum* says the knighthood conferred on Dr. Smith was entirely unexpected by the recipient, who first learned his distinction in the papers.

THE *Scottish Leader*, the Edinburgh Liberal organ, has passed from the hands of Mr. John Macfarlane to those of Mr. Carlaw Martin, the editor.

THE Rev. Dr. N.M. Brown, of Limavady, ex-Moderator of the General Assembly, has been appointed a senator of the Royal University, Ireland.

A MARBLE bust of Emeritus Professor Bain, of Aberdeen, has been placed in the public library of that city in recognition of his services to the institution.

THE choir of St. Michael's, Cupar, have been on strike for some weeks in protest against the refusal of the managers to appoint the organist of their choice.

MR. GEORGE MCKERRACHER was tried in Glasgow last week for causing an obstruction by preaching in the street, but was acquitted amid loud applause.

THE British Medical Association by a large majority have confirmed the resolution passed at their Nottingham meeting to admit females as members.

DR. H. B. WILSON, of Cookstown, Ireland, has asked leave to retire from the active duties of the ministry, and have an assistant and successor appointed.

THE Rev. David MacMichael, B.D., assistant, St. Columbas, Glasgow, has accepted the call to the Gaelic parish church, Greenock, and will be inducted on 27th inst.

IT is rumoured that the Pope intends to create as cardinals Archbishop Vaughan, of Westminster, Archbishop Macdonald, of Edinburgh, and Archbishop Walsh, of Dublin.

THE new church at Cromdale, Strathspey, of which Rev. John McCowan is minister, was opened by Rev. Dr. Alexander Whyte, of Edinburgh, who preached to crowded audiences.

THE congregation of First Cookstown, Ireland, has given a call to Rev. Thomas Glass, of Claggan, son-in-law of their pastor, Dr. H. B. Wilson, to be Dr. Wilson's assistant and successor.

AMONG the lecturers to the St. Cuthberts Y.M.C.A., Edinburgh, next winter, are Rev. Dr. Joseph Parker, Rev. W. J. Dawson, Prof. George Adam Smith, and Prof. John Stuart Blackie.

A DIARY from the beginning of January, kept by the French missionaries in Uganda has been submitted to M. Ribot, the French foreign minister, and by him sent on to the British Foreign office.

A CLASS in Leith numbering 200 are studying Handel's "Messiah" under the conductorship of Rev. James Robertson, assistant in Junction street church, with a view to a public rendering in October.

THE Griendelwald re-union conferences have not impressed some of the delegates favourably. One description is "a pious picnic plus some apparent log-rolling." Canon Fremantle admits that the meetings afford subjects for the caricaturist.

IN reply to questions put to him by a French journal, Father Morrell, director of missions, admits that the Anglican missionaries to Uganda started on 16th November, 1876, and that the Roman Catholics did not follow until 25th March, 1878.

A GENTLEMAN has anonymously offered to contribute \$2,500 toward a monument to John Knox, to be erected over his supposed grave in Parliament Square, Edinburgh. The late Dr. David Laing favoured a mural monument on St. Giles near the spot.

AT a meeting of Meigle presbytery in Meigle church, to moderate in a call to Rev. John Arnott, assistant, Port Glasgow, a letter from him was read stating that he had just been elected to another place, Lockerbie, which he preferred. Proceedings were therefore stopped.

TRINITY Church, Glasgow, has been re-opened after painting, the services being conducted by Rev. Dr. Black, of Inverness, in the forenoon and evening, and by Rev. J. J. Mackay, the pastor, in the afternoon. A social meeting was held at which addresses were given by Rev. Dr. Black, Rev. John McNeil, and other ministers.

RIDING TO SAVE A LIFE.—A Georgian newspaper gave an account of the heroism of John Porter, a ten-year-old boy who rode a horse twelve miles to Macon for the purpose of calling a physician to attend his mother, who was believed to be dying with colic. The doctor could not be found, but a kind druggist gave the lad a bottle of medicine and ordered him to hurry home. The brave lad rode home, delivered the medicine, and then fainted from nervous exhaustion. The medicine cured the sick woman, and the boy is well. It is only necessary to say that the precious medicine was PERRY DAVIS' PAIN KILLER, which never fails to cure disorders of the stomach. 25c. old popular price, for New Big Bottle.

AS A PREVENTIVE

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.

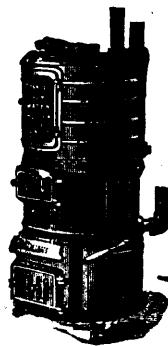
"Ayer's Sarsaparilla cured me of catarrh."—L. Henrickon, Ware, Mass.

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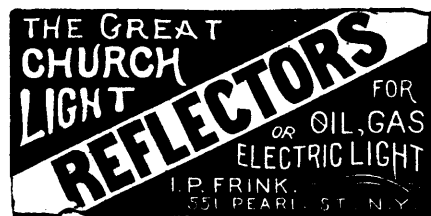
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Household Hints.

TOMATO TOAST.—Rub a quart of boiled tomatoes through a colander, put in a stewpan, season with pepper and salt. Lay slices of buttered toast on a hot dish and pour the tomatoes over.

SPICED TOMATOES.—Twenty pounds of ripe tomatoes scalded and peeled, two quarts of vinegar, eight pounds of sugar, four tablespoonfuls each of cinnamon, cloves and allspice. Boil till thick, stirring often.

TOMATO FARCI.—Put a layer of tomatoes in the bottom of a pie dish, cover with a layer of bread crumbs, then sprinkle with salt and pepper, put in more tomatoes, bread crumbs and seasoning until the dish is full. Put the bread on top, cover with bits of butter and bake twenty minutes.

TOMATO OMELET.—Cut and chop half a dozen ripe tomatoes, season with salt and pepper, and half a teacup of bread crumbs. Beat five eggs and stir in with a small lump of butter. Heat a pan quite hot, grease with butter, pour in the tomatoes, stir until thick. Let brown and turn.

CURRIED TOMATOES.—Wash a cup of rice; add a teacupful of curry powder and salt to a quart of stewed tomatoes. Put a layer of the tomatoes in the bottom of a baking dish, then a layer of rice, and more tomatoes and rice until the dish is full. Sprinkle the top with bread crumbs and bits of butter; bake in a moderate oven for half an hour and serve in the dish in which it is baked.

TOMATO BUTTER.—Twenty pounds of ripe tomatoes, ten pounds of brown sugar, two tablespoonfuls of ground cinnamon, two tablespoonfuls of ground cloves, two tablespoonfuls of ground allspice, three or four sliced lemons, one quart good cider vinegar. Remove the skins, mash the tomatoes up fine and take out the hard parts. Mix all the ingredients together and put them in a preserving kettle and boil three or four hours. When cool put in sealed jars.

RIPE TOMATO PRESERVES.—Seven pounds of round yellow or egg tomatoes, peeled; seven pounds of sugar and juice of three lemons. Let them stand together over night. Drain off the syrup and boil it, skimming well. Put in the tomatoes and boil gently twenty minutes. Take out the fruit with a perforated skimmer and spread upon dishes. Boil the syrup down until it thickens, adding just before you take it up the juice of three lemons. Put the fruit into the jars and fill up with hot syrup. When cold seal or tie up.

Should you at any time be suffering from toothache, try GIBBONS' TOOTHACHE GUM; it cures instantly. All Druggists keep it. Price 15c. MINARD'S Liniment cures La Grippe.

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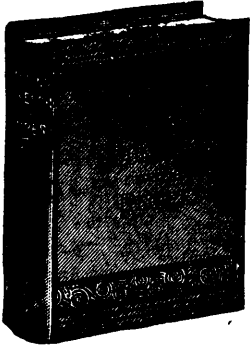


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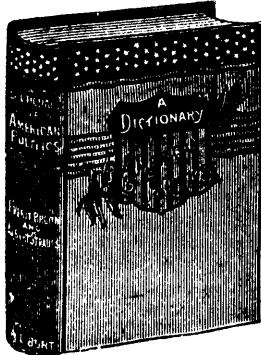
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CURES—Dyspepsia,
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gestion, Malacia, and
gives tone and vigour
to the whole system.

Household Hints.

CANNED PEACHES.—Pour boiling water over large, freestone peaches, remove the skins, divide in half, remove the stone; to every pound of fruit add one-quarter pound of sugar, allow them to boil twenty minutes and seal.

PEACH JAM.—Peel, stone and weigh the fruit. Allow half a pound of sugar to each pound of peaches. Heat the fruit slowly and let it boil for half an hour, then add the sugar and cook for half an hour longer. Stir often from the bottom to prevent burning. Remove every particle of scum; pour the peaches boiling hot into air-tight jars and fasten immediately.

PEACH FRITTERS.—These are delicious, and are a welcome morsel to those deluded people who prefer fruit cooked. Make a nice smooth batter of flour and sweet milk, add eggs and salt to your taste. Peel and cut the peaches in halves, removing the stones of course; dip the pieces of peach in the batter and fry in hot butter or oil. It will take about ten minutes to fry them properly. Drain them by placing on a very hot plate; scatter powdered sugar over them and send to the table hot.

PEACH JELLY.—Wipe the down well off your peaches, which should be freestones, and not too ripe; cut them in quarters, crack the stones and break the kernels small. Put the peaches and kernels into a covered jar; set them in a kettle of boiling water, and let them boil till they are soft, strain them through a jelly bag; allow a pound of loaf sugar to a pint of juice; put the juice into a preserving kettle and boil fifteen or twenty minutes briskly; then add the sugar and let it dissolve; skim carefully; pour the jelly into glasses; when cold cover with thick paper.

PRESERVED PEACHES.—Take fine, ripe, freestone peaches, pare them, cut them in half and remove the stones. Have ready a sufficiency of the best double-refined loaf sugar, finely powdered. Weigh the sugar and the peaches together, putting the sugar into one scale and the peaches in the other; balance evenly. Put the peaches into a pan or tureen and strew among them one-half of the sugar. Cover them and let them stand in a cool place till next morning. Then take all the juice from them and put into a porcelain preserving kettle with remainder of sugar. Set it over a moderate fire, boil and skim it. When it is boiling well and the scum has ceased to rise, put in the peaches and boil until they are perfectly clear, but not till they break.

BAKED TOMATOES.—Choose six large, smooth tomatoes. Cut a slice off the stem end and carefully scoop out the seeds. Mix half a cup of finely chopped cold boiled haricots, two tablespoonfuls of stale bread crumbs, a tablespoonful of chopped parsley, half a teaspoonful of salt, and a dish of cayenne, with a tablespoonful of melted butter. Fill the tomatoes with the mixture, heaping into centre; sprinkle over the tops with bread crumbs, put the tomatoes in a pie dish, baste with melted butter and bake in a hot oven thirty minutes. When done take up and serve hot.

TOMATO FIGS.—Allow one pound of sugar to two pounds of tomatoes, which must be the small round or egg-shaped tomato, either dark red or yellow. Scald them and remove the skins, being careful not to break them. Put them in a preserving kettle and sprinkle the sugar (having reserved one-third of it) between the layers. Stew them slowly until transparent, lift them out very carefully, one by one, and spread on large dishes in the sun to dry, sprinkling them with the reserved sugar and turning several times while drying. It may take several days for them to dry; and you will have to be very careful not to leave them out in the dew, or when it is cloudy, as the dampness will injure them. When they are perfectly dry pack them away in boxes or jars, with a layer of sugar between each layer of tomatoes.

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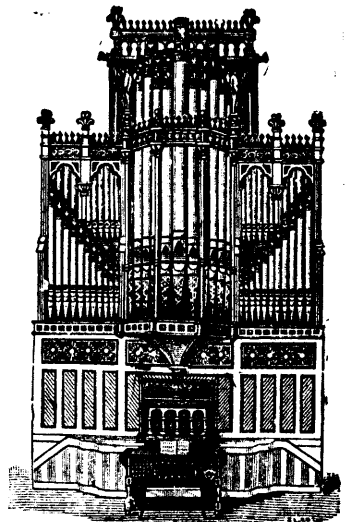
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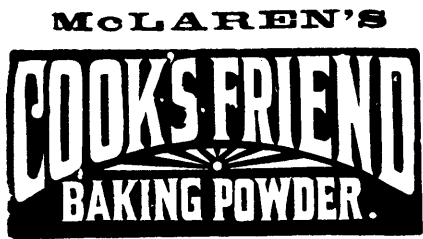


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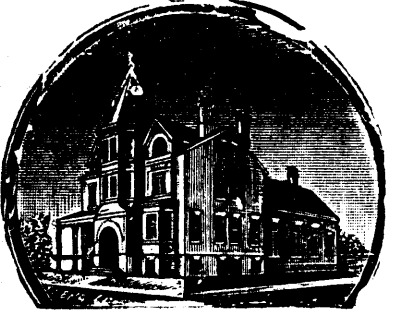
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Miscellaneous.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, September 27, at 11 a.m. LINDSAY.—At Uxbridge, Tuesday, November 29, at 11 a.m. PARIS.—In River Street Church, Paris, on October 11, at 10 a.m. QUEBEC.—In Morrin College, Quebec, on November 8, at 4.30 p.m. WHITBY.—At Port Hope, on October 18, at 11 a.m. The Presbytery will hold a conference on Monday night and Tuesday morning.

BIRTHS, MARRIAGES & DEATHS

MARRIED. In the Presbyterian Church, Spencerville, Ont., on Wednesday, September 7, by the bride's father, assisted by the Rev. Mr. Stewart. Prescott, and by the bride's brother, Rev. John W. C. Kellock, M.A., the Rev. A. K. McLennan, B.A., of Dalhousie Mills, etc., to Effie Mitchell, daughter of the Rev. Dr. Kellock.

At Maple Grove, Deans, the residence of J. H. Rogers, on Wednesday, September 7, by the Rev. R. J. Laidlaw, LL.D., Thomas M. Turnbull, Berlin, to Margaret, daughter of the late W. G. Crawford, Hamilton. At Parkdale Presbyterian Church, on the 12th inst., by the Rev. R. P. Mackay, William Watts, Vancouver, B.C., to Emily Louise, eldest daughter of John Leckie, merchant, Toronto.

On Monday, the 12th September, at the residence of the bride's parents, 227 Dunn avenue, Parkdale, by the Rev. R. P. Mackay, R. R. Bensley, M.B., of Hamilton, Ont., to Carriella, daughter of W. H. May, Esq. On Tuesday, September 13, 1892, by Rev. Dr. McLaren, Cyrus H. Baldwin, jr., of Columbia, S.C., U.S.A., to Kate, daughter of Wm. Galbraith, 37 Maitland street, Toronto, Canada.

On the 14th September, at Toronto, by the Rev. R. Knowles, of Pembroke, Mr. James Price, manager Dominion Bank, Esther street, to Fannie, widow of the late Edward Tyner, formerly of this city. On the 14th September, at the North Street Manse, Tempo, Ont., by the bride's father, assisted by Rev. H. Sawers, of Westminster, Mr. Wm. J. Brown, of Toronto, to Miss Carrie A. Dawson, only daughter of Rev. A. Dawson, B.A. At Scarboro', on September 15, by Rev. Mr. Macdonald, of Scarboro', Mr. George Falconer, of Pickering, to Miss Hattie Wood, of Scarboro'.

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334 Yonge Street, 191 Yonge Street, near Queen } TORONTO OUR AUTUMN SALE —With its exact and clear cut prices plainly marked, and made so low as to be not an average of one-half their usual prices, makes the crowds who come, wonder and buy. The only way NOT TO BUY IS NOT TO COME, and the only way to stay away is NOT to read our catalogue and price list. Prices reduced for this sale:—

Pillow sham holders, 15c, 24c, 42c; regular price 35c up to 75c and \$1. Lanterns, 39c; regular price 75c. Crockery at special discount. Closing out lawn mowers, \$4.85 for 16 to 18-in. Pennsylvania mowers, regular prices \$12 and \$15. Window shades compl. te, with Hartshorn spring rollers, 45c. The best clothes wringer made, made from pure white rubber rolls, fully warranted, \$2.79 and \$2.99; regular price \$4.50 and \$5. A good time to buy. Handsomely painted and gold-banded coal scuttles, well and firmly riveted: medium size, 19c; large, 24c; large with funnel, 33c; not near half the regular prices. Agate and granite ware at less than half regular prices. Teapots, 50c, worth \$1.25. Stewpans of all sizes, half-price. Clothes lines, hemp, 50 feet, 5c; jute, 60 feet, 10c; cotton, 12c, 14c and 18c, as to length, but worth 25c, 30c and 35c usually. See the best lot of tinware ever together. Best steam cooker, made in three apartments, \$1.14; regular price, \$2.50. A special sale of carriage whips, 9c for a poor one; 10c for a six foot, better one, worth 25c; 25c for one really worth 60c; 64c, regular price \$1.25; some finest rawhide whips, 94c, regular price, \$2. This is a special sale from a great purchase at 50c on the dollar, and yours is the benefit. Open every evening. Come and see us.

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AUCTION SALE OF TIMBER BERTHS.

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NOTICE is hereby given, that under Order in Council, Timber Berths as hereunder in the Nipissing, Algoma, Thunder Bay and Rainy River Districts, viz. in Biggar, Butt, Finlayson, Hunter, McCraney, McLaughlin, Paxton, Peck, and the northerly portion of Berth Forty-nine, lying South and West of the Wahnapitae Lake, all in the Nipissing District. The Townships of Lumsden and Morgan, and a small portion of territory lying North and West of Pogomosing Lake, in the Algoma District; Berths One and Seven, Thunder Bay District; and Eleven, Twenty-seven, Thirty-six, Thirty-seven, Sixty-four, Sixty-five, Sixty-six, Sixty-seven, Sixty-eight and Sixty-nine, Rainy River District. Will be sold at Public Auction on

THURSDAY, THE THIRTEENTH DAY OF OCTOBER NEXT, AT ONE O'CLOCK P.M., At the Department of Crown Lands, Toronto. ARTHUR S. HARDY, Commissioner.

NOTE.—Particulars as to locality, description of limits, area, etc., and terms and conditions of sale will be furnished on application, personally or by letter, to the Department of Crown Lands.



NOTICE TO CONTRACTORS.

Sealed Tenders will be received at this Department until noon of Thursday, the Twenty-Ninth Day of September, instant, for (1) works in connection with New Asylum at Brockville, and (2) Electric and Gas Fixtures for Legislative Chamber and Main Entrance and Vestibule of the New Parliament Buildings.

Sealed Tenders will also be received at this Department until noon of Thursday, the Twenty-Second Day of September, instant, for (1) Slate and Marble Tile Work of entrances, etc., of New Parliament Buildings; (2) Alcove Shelving, Furnishings, etc., of Main Library in New Parliament Buildings; (3) Cottage at London Asylum; (4) Lock-up at Sudbury; (5) Lock-up at French River, and (6) Addition to Lock-up at Bracebridge.

Plans, etc., can be seen at Council Chamber, Brockville, at London Asylum, at Sudbury, at Bracebridge, and (for French River Lock-up) at Parry Sound and also at this Department; and printed specifications and the special form of tender as to the works can be obtained at these places.

Tenders are to be addressed to the undersigned, and enclosed in the form and manner set forth in the special specifications in that behalf.

All blanks in the special form of tender are to be properly filled up; and tenders must, as to form, sureties and otherwise, comply with the terms set forth in the specifications.

An accepted bank cheque, payable to the order of the undersigned, for the amount mentioned in the specifications of the special work tendered for, must, subject to and upon the conditions mentioned in the specifications, accompany each tender. Parties tendering for more than one of the said works must, as to each of the works, remit a separate cheque for the amount mentioned in the special specifications relating to each such work.

Security for the fulfilment of any contract entered into is to be given as stipulated in the specifications; but the Department will not be bound to accept the lowest or any tender.

C. F. FRASER, Commissioner, Etc. Department of Public Works for Ontario, Toronto, 6th September, 1892.

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