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The Great Purifier
OF THE
BLOOD AND HUMORS

FOR
MESON TO BITES AND SUNBURN.
DATE WITH
POND'S EXTRACT



There is nothing its equal for relieving the SORENESS, ITCHING or BURNING, reducing the INFLAMMATION, taking out REDNESS, and quickly bringing the skin to its natural color.


POND'S EXTRACT CO., 76 5th Ave., N.Y.

HIRST'S PAIN EXTERMINATOR

WILL POSITIVELY CURE
GRAMPS, PAINS IN THE STOMACH
Bowel Complaints, Diarrhoea
—AND ALL—
SUMMER COMPLAINTS
KEEP A BOTTLE IN THE HOUSE.

SOLD BY ALL DEALERS.

A BRIDE'S CONFESSION



"Yes, dear, I am married now, and George and I are keeping house in the loveliest flat on 6th St. Well, yes, we did get married somewhat suddenly. My health, you know, had for some time been very delicate, and Dr. Harvey's fee told mamma that he feared I would follow poor, dear sister Belle, who died three years ago from a wasting disease. Dear George was almost crazy when mamma told him what the doctor said, and I nearly cried my eyes out, but one day I overheard that 'Bastard Nelly Parker' say to her mother, 'I think that George Blauvelt is just too lovely for anything, and when the girl he's engaged to dies, and they say she is dying of a wasting consumption, I'm going to step in to her above and become Mrs. George Blauvelt; now just you wait and see.' This spring I noticed George seemed to be almost resigned to the idea that we should never be married, and he thought that that dreadful busy might get him after all nearly drove me crazy. One day I read the testimony of Lawyers Howe and Hummel as to the wonderfully invigorating effect of DR. CAMPBELL'S ARSENIC WAFERS, and I resolved to try what they would do for me. I commenced their use on the 4th of July. George had just called for Europe on business for his firm. On Sept. 18 he returned. I was, from the use of the Wafers, by that time again a well woman, and so enraptured was he with my healthy and robust appearance that he insisted we get married the very next day. I could not say him nay, and as you will see by my card, I am now Mrs. George Blauvelt. Do call soon and let me introduce George to you; I am sure you will like him, he is so handsome, and as good as he is handsome. Good-by; be sure not to forget."

THE DEY OF ALGIERS!
The SHAR OF PERSIA and the SULTANS of TURKEY and MOBOCO now FATTEN and BEAUTIFY their hair exclusively on DR. CAMPBELL'S ARSENIC COMPLEXION WAFERS. So great is the demand for these marvellous Wafers that their manufacture is continued day and night.

"The Shah found his harem in a state of disorder on his return to Persia."—N. Y. World, Oct. 12, 1888. Reason—Their supply of CAMPBELL'S WAFERS was exhausted!

ILLUSTRATIVE of the desirability of a certain amount of Plumbeous tincture has its above distinguished Oriental Potentate made it a practice to WASH their wigs regularly once a month, proceeding in rank and imperial favour being accorded to the wife possessed of the greatest number of pounds avoirdupois.

By Mail, \$1. Depot—230 4th St., New York Drug Co.

THE SPENCE "DAISY" HOT WATER BOILER

Has the least number of Joints,
Is not Overrated,
Is still without an Equal.

WARDEN, KING & SON,
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ONTARIO COAL CO.
IMPORTERS OF THE CELEBRATED
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General Offices and Docks—Esplanade East, foot of Church St. Telephone No. 18.
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Office 1060 Queen St. West, near Subway.

Pearline Washing Compound



has become more popular with the women of this land—in less time—than anything ever invented for the household.

The intelligent rich use Pearlina because of the superior results obtained—perfect cleanliness.

The intelligent middle class—because of the superior results, and the fact that, in doing away with the rubbing, it does away with the worst of the wear and tear on clothing and paint—makes a saving.

The intelligent poor—because it takes the drudgery out of their hardest work—a delicate woman can do a large wash with the aid of Pearlina—*finds it's better than soap.*

PEARLINE will wash clothes—clean paint, china, silver, glassware, windows, oil paintings, carpets without taking up—better—in less time and with less labor, than anything known; besides it is absolutely harmless.

Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearlina, or "the same as Pearlina." IT'S FALSE—they are not, and besides are dangerous. PEARLINE is never peddled, but sold by all good grocers.

Manufactured only by JAMES PYLE, New York.

Chronic Catarrh

Can be Cured

Is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with Catarrh. When promptly treated, this disease may be cured by taking Ayer's Sarsaparilla. I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserably. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and I am growing strong and stout again; my appetite has returned, and my health is fully restored.

—Susan L. W. Cook, 909 Albany street, Boston Highlands, Mass.

I was troubled with Catarrh, and all its attendant evils, for several years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength. —Jesse Boggs, Holman's Mills, Albernark, N. C.

If you would strengthen and invigorate your system more rapidly and surely than by any other medicine, use Ayer's Sarsaparilla. It is the safest and most reliable of all blood purifiers. No other remedy is so effective in cases of chronic Catarrh.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$6.

Sparkles.

A ROPE gets tight because that's the way it is taut.

In considering the wonders accomplished with printers' ink due credit should be given to the Esterbrook Steel Pen with which the printers' copy was written.

Timely Wisdom.

Great and timely wisdom is shown by keeping Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera Morbus, diarrhoea, dysentery, colic, cramps, and all summer complaints or looseness of the bowels.

"Do you know what duty is?" "It is what we exact from others."

"TIME Tries all Things," and has proved that DR. WISTAR'S BALSAM OF WILD CHERRY is the remedy par excellence for the cure of coughs, colds, croup, whooping-cough, bronchitis, asthma, sore throat and influenza. It cures coughs instantly, and even consumption yields to its magic influence.

Minard's Linctum Cures Distemper.

PERHAPS one reason why fish are so deceptive as to weight is that they carry their scales with them.

Imperial Federation

WILL present an opportunity to extend the fame of Dr. Fowler's Extract of Wild Strawberry, the unfailing remedy for cholera, cholera morbus, colic, cramps, diarrhoea, dysentery, and all summer complaints, to every part of the Empire. Wild Strawberry never fails.

PROBABLY no modern medicine has obtained wider notoriety within a given time than the really wonderful SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL. To sufferers from lung troubles we say: take no other. As all druggists sell it, it is easily obtained.

"She is very plain, isn't she?" "Yes," said the Boston woman; "she is the most obvious person in the room."

Minard's Linctum Cures Croup in Cows.

Equal Rights.

All have equal rights in life and liberty and the pursuit of happiness, but many are handicapped in the race by dyspepsia, biliousness, lack of energy, nervous debility, weakness, constipation, etc., by completely removing these complaints Burdock Blood Bitters confers untold benefits on all sufferers.

"I AM sorry, but the editor cannot talk to any one to-day." Author: "Oh, that's no matter. I will do all the talking myself."

What is Imperial?

It is an article manufactured by an expert chemist after many years of careful study and scientific experiment; called Imperial Cream Tartar Baking Powder. Makes lightest, whitest bread, rolls, biscuit, cake, etc. Sold by all grocers.

The People's Mistake.

People make a sad mistake often with serious results when they neglect a constipated condition of the bowels. Knowing that Burdock Blood Bitters is an effective cure at any stage of constipation does not warrant us in neglecting to use it at the right time. Use it now.

"Did your husband leave a will?" "Said the lawyer of the weeping widow for the second time. "I don't think he could. I know he never had any as long as I've been married to him."

What is a Day's Labour?

ONE day's work for a healthy liver is to secrete three and a half pounds of bile. If the bile secretion be deficient, constipation ensues; if profuse, biliousness and jaundice arise, Burdock Blood Bitters is the most perfect liver regulator known in medicine for preventing and curing all liver troubles.

Minard's Linctum is used by Physicians.

CUSTOMER (to clerk in bookstore): I want to order some stationary tubs. Clerk (surprised): This is the wrong place, madam. We don't keep them. Customer: Don't you! I thought this was a stationary store.

Missing News.

Mining experts note that cholera never attacks the bowels of the earth, but humanity in general find it necessary to use Dr. Fowler's Extract of Wild Strawberry for bowel complaints, dysentery, diarrhoea, etc. It is a sure cure.

A PLUMP Adonis of forty, who was looking at a house, asked the servant, an extremely pretty girl, whether she was to let with the establishment. "No, sir," was the answer, "please, sir, I'm to be let alone."

Minard's Linctum Lumberman's Friend.

EVERY SKIN, SCALP, & BLOOD DISEASE Cured by CUTICURA


EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful and unflinching efficacy.

Sold every where. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin, etc., prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains, and weakness relieved in one minute by CUTICURA ANTI-PAIN PASTER. 30c.




SURPRISE SOAP

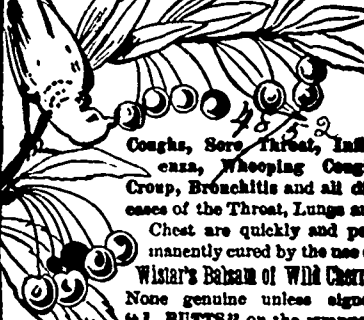
EVERY WOMAN Can save half the hard wearing-out toll of wash day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flannels not to shrink, cotton not, nor hands chapped, but soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it! READ THE INSTRUCTIONS ON THE WRAPPER.

St. Croix Soap Mfg. Co., St. Stephen, N. B.

PISO'S CURE FOR THE BEST COUGH MEDICINE.
SOLD BY DRUGGISTS EVERYWHERE.
CONSUMPTION

WAT FOLK'S

"Anti-Corpuscle Pills" lose 10 lbs. cause no sickness, contain no poison and are sold by druggists every where or sent by mail. Particulars (enclosed) 4c. WILCOX SPECIFIC CO., Phila., Pa.



Coughs, Sore Throat, Influenza, Whooping Cough, Croup, Bronchitis and all diseases of the Throat, Lungs and Chest are quickly and permanently cured by the use of Wistar's Balsam of Wild Cherry. None genuine unless signed "L. BUTTS" on the wrapper.

For CRAMPS, COLIC, and all Bowel Troubles, use
PERRY DAVIS' PAIN-KILLER

Used both internally and externally. It acts quickly, affording almost instant relief from the severest pain.

BE SURE to GET THE GENUINE
25c per bottle.

MEDICINE and FOOD COMBINED!

THE O. L. EMULSION
OF COD LIVER OIL & HYPO-PHOSPHITE OF SODA.

Increases Weight, Strengthens Lungs and Nerves.

Price 50c. and \$1.00 per Bottle.

Ministers and Public Speakers use
SPENCER'S
Chloramine Pastilles

For Clearing and Strengthening the voice. Cure Hoarseness and Soreness of Throat.

Price 25c per bottle.

Sample free on application to Druggists.

TO MOTHERS
PALMO-TAR SOAP

Is Indispensable for the Bath, Toilet or Nursery, for cleaning the Soap or Skin.

THE BEST BABY'S SOAP KNOWN.

Price 50c.

THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, OCTOBER 8th, 1890.

No. 41.

Notes of the Week.

A SCOTTISH paper says: Perhaps no fact illustrating the popularity of Rev. John M'Neill is more remarkable than the demand for the tickets of admission to his sermon in the great hall of the Edinburgh Exhibition. These were issued in the morning at ten o'clock, and before five in the afternoon they had been all taken up. Quite as impressive in its own way was the rush of volunteer stewards; within a few hours more than a hundred offered their services.

By a unanimous resolution of the Council of Queen's College, Belfast, the medical classes were this year for the first time thrown open to ladies. Five in all availed themselves of the opportunity thus afforded them of preparing for medical degrees, and the President, Dr. Hamilton, states that they have applied themselves to their work with the most laudable assiduity and success, and that the results have been good in every way. Two ladies attended art classes, making seven in all who were enrolled on the college books during the session. All the classes of the college are now open to both sexes.

BELFAST, it is said, is now unquestionably the first city in Ireland. At the last census it had 208,122 inhabitants, and therefore at that date stood in respect to population below Dublin, with 249,602, although well above Cork with 80,124. But the Belfast people of to-day confidently estimate the result of next year's census at 300,000 or more—some, indeed, placing it at 308,000. In 1871 Belfast stood at 174,412, Dublin at 346,326. It is a remarkable fact that the customs duties paid annually in Belfast amount to two millions, being nearly double what is paid in Glasgow, and only a little below what is paid in Liverpool.

It is marvellous how fastidious some people can become. Several educationists in Brooklyn have made themselves ridiculous by their objections to Longfellow's "Building of the Ship." It has a place in the readers used in public schools and these very superfine people would like to see it deleted. A contemporary but voices the general opinion when it says: Longfellow, of course, wrote his poem with no view to its adoption as a selection for reading-books in schools. But he did write as one of the purest minded men known to the literary history of either England or America. Of no writer in either country could it be more true that his productions contain "no line which, dying, he could wish to blot."

It is high time, says a contemporary, that a protest were entered against the absurd length of the names bestowed on many of the religious and philanthropic societies. One of the latest is "The Christian Union for the Severance of the Connection of the British Empire with the Opium Traffic." If Charles Lamb had come across the ingenious author of this title, he would probably have suggested the propriety of examining his bumps. According to the hideous but often compulsory plan of using initials only, this new society would figure as "The C.U.S.C.B.E.O.T." Let us hope that, in spite of its grotesque name, it may accomplish something towards the removal of a national disgrace; but we should be more sanguine as to its success if it could shorten its title.

THE Rev. J. L. Bigger, M.A., Professor of Oriental Literature and Hermeneutics in Magee College, Londonderry, died rather suddenly at his residence, College Gardens, recently. The immediate cause of his death was inflammation of the stomach, though he had long suffered from goitre. He was the eldest son of Mr. W. F. Bigger, J.P., a successful Derry merchant. He was educated at Clifton, Bristol, at the Royal Academical Institution, and the Queen's College, Belfast; and afterward studied at Leipsic. He was one of the foremost Hebrew scholars. He was formerly pastor of the Second Church, Lisburn,

and thence succeeded Professor Giren in the chair from which he has been called at the early age of thirty-six. He was son-in-law of Professor Watts, of Belfast. On the Sunday before his death he preached twice in Cambridge.

THE Rev. George Reith, M.A., of the Free College Church, Glasgow, has written for the guidance of his people a brief criticism of Dr. Martineau's "Seat of Authority in Religion." He says that this last manifesto of the veteran Unitarian cannot but be unwelcome and painful to those who were inclined to agree with the late Dr. Ker in thinking that Dr. Martineau was sending a stream of fresh spiritual influence through the Unitarian Churches. It is instructive to note, Mr. Reith adds, how the old Unitarian ground has been definitely abandoned, and that now Unitarians frankly admit that Paul, John, and the authors of the first three Gospels, all accepted the Divinity of our Lord, and the fact of His resurrection. Principal Rainy, it is said, has been studying the same volume during his holiday, and with much the same feeling as that indicated by Mr. Reith's note.

OR late the Pope has been anxious to appear as arbiter in international disputes. From Paris the rumour comes that he is desirous of once more proffering his good offices in the settlement of the difficulties between England and France over Newfoundland affairs. What the motives of His Holiness are it may be difficult to say. One thing at all events is evident, he is always willing to embrace an opportunity of posing as a temporal potentate. What has he got to do with the affairs of England or France? Unlike Him whose vicar the Pope specially claims to be, he does not ask "Who made me a judge or divider over you?" Without disrespect it may be said that the Pope has at the present time plenty to do in minding his own business without meddling with that which in no wise concerns him. Does the Pope's interest in the Newfoundland fisheries owe its origin to the fact that Peter was a fisherman?

THE recent meeting of the Trades Union Congress in Liverpool has attracted general attention. Many and diverse are the criticisms its proceedings have evoked. The following is from the *Presbyterian Messenger* published in London: Amid much that is gloomy and depressing in our time, these evidences of vigour and vitality among the working population are full of happy omen. Churches, as churches, cannot take up the questions that are discussed; but ministers would do well to keep themselves well informed in them all. A Frenchman, when asked why the bulk of his countrymen had settled down into unbelief, replied: "The Church cared nothing for the people; and the people in consequence have left the Church." Rome has changed her policy and gained some success in the new line she has taken up. We do not admire her methods or her plans; but none the less is it true that the future belongs to the church that can win the confidence and the affections of the people.

THE Rev. Robert Stevenson, D.D., of Dalry, died recently in his eighty-third year. He was a native of St. Ninians, and took his arts and divinity courses at Glasgow. Licensed by Dumbarton Presbytery in 1832 he ministered for a time in the historic church at Regent Square, London, and was ordained to the North Church, Paisley, in 1835. In the following year he was translated to the Middle Church in the same town, but in 1841 he removed to Dalry. When the Queen paid her first visit to Scotland in 1842, Dr. Stevenson was a member of the deputation of the General Assembly to Her Majesty. He received his degree from Edinburgh University in 1878 and the following year was offered, but declined, the Moderatorship of his Church. Dr. Stevenson was present at the trial of Rev. J. Macleod Campbell, of Row, and was an intimate friend of Dr. Chalmers. By his will \$12,500 is left towards the endowment of Dalry West Church; \$12,500 to Kersland Barony church and school; \$10,000 to Glasgow for two bursaries;

\$500 to the poor of Dalry, and \$8,000 to various funds of the Established Church.

THE *Christian World* says: In a letter in Saturday's *Times* Mr. Malabari, the cultured Brahman gentleman who has come on a short visit to this country to endeavour to rouse public opinion to the need of reform in the matter of child-marriage and enforced widowhood in India, acknowledges the gracious kindness he has experienced. "Before another week begins," he writes, "I shall have left these shores, to me fragrant with the breath of freedom and charity." Another worker in the same field for the advancement of Hindu women is the widow lady known as Pundita Ramabai, the author of a most interesting little book entitled "The High Caste Hindu Woman." Ramabai is a Christian who comes before the public of this country and of the United States with a plan for educating child-widows and training them to occupy useful positions as teachers, governesses, nurses and house-keepers. She estimates that \$25,000 would be sufficient to make a beginning in this direction and the scheme is one that should commend itself to the philanthropic.

ONE feature of the Romish propaganda, especially in England, is a parade of the names of titled and other social magnates who go over to Rome. On this point the *Christian Leader* says: Mr. Wilfrid Meynell would find it a rather hard task to prove the large assertion he makes respecting the English perverts to Rome. Alluding, in his *Contemporary* paper on Newman, to the members of the Wilberforce, Hope-Scott, and Arnold families who went over to Rome, he says that what is recorded of them is recorded of "nearly every family in England." The roll of the perverts is often enough paraded by the Roman organs in the press, sometimes with names that have no business to be there; and anyone who examines it will see that Mr. Meynell's statement is an absurd exaggeration. And may we suggest to him the propriety of drawing up a list of the persons who, having gone over to Rome, afterwards returned to the Protestant ranks, and some of whom, like Mr. Foulkes and Lord Robert Montagu, have revealed the secrets of the prison house which drove them back. Mr. Meynell boasts of Thomas Arnold. Where is that gentleman today? We presume Mr. Meynell knows where his daughter, the authoress of "Robert Elsmere," is.

THE most recent suggestions and recommendations of the Utah Commission, says the *Chicago Interior*, are echoes of earlier utterances, in this, that they call for "more stringent legislation" against polygamy and other evils of Mormonism. Some secular papers interpret this to mean that the Mormon power is about as great as it ever has been, and that efforts to restrict it up to the present time have been practically a failure. We cannot accept such a conclusion; and we need only refer to the regular newspaper reports of elections in Utah, both this year and last, to disprove it. Polygamy has been made quite generally odious, and the influence of the Mormon priesthood, over the youth of Utah, is greatly diminished. The public schools of Salt Lake City, with other departments of municipal government, are under the control of Gentiles, and in various parts of the territory the people who represent decency and progress are in the ascendant. Turning from the testimony of the secular press, we can produce, if need be, unimpeachable witnesses from among our church preachers and teachers, to the perceptible diminution of Mormon power. This very week we print a church news item, noting the presence of Mormons at a preaching service by a Presbyterian minister—a thing impossible to imagine in the old days, unless the Mormons had come to mob the speaker. The continued and repeated demand for stringent measures simply means the approval of past efforts, and a desire for the finishing of the job on the old lines. "Keep it up" is the condensed sentiment of those who give advice about the legal crusade against Mormon iniquities. Much has been accomplished; let the good work go on. To falter now, or to change tactics, would be to lose some of the advantage already gained.

Our Contributors.

THE MYSTERY OF SELF CONTROL.

BY KNOXIAN.

As we write the great criminal trial at Woodstock is coming to a close. What the verdict may be no human being at this moment can tell. Perhaps the jury may disagree. If one of the twelve should happen to be a non believer in circumstantial evidence all he needs to do is to hold out resolutely against the eleven and the long trial must go for nothing. Scores of intelligent men would hesitate to send a human being to the gallows on circumstantial evidence no matter how strong the chain. The old saw—men may lie but circumstances never do—is as worthless as many other old saws are. It is quite true that some men not only may but do lie infamously, but it is equally true that circumstances may be entirely misleading. Circumstances have misled hundreds of men quite as intelligent as the average juror. Circumstantial evidence has probably sent more innocent men to the gallows than perjury.

The relative value, however, of oral and circumstantial evidence is not the matter we want to discuss. This famous trial suggests another question quite as difficult as the guilt or innocence of the accused. Put in a condensed form that question is

HOW DOES HE STAND IT?

We write on the eighth day of the trial. According to the reporters during these eight days the accused has been as free from anything bordering on nervousness as any man in the court-room. After seven months of confinement in jail he is brought out and in presence of a crowded court-room is put on trial for his life before a judge and jury, and to all human appearance is less anxious than the judge who presides over the trial. Many in the audience display feeling, some of the witnesses are nervous, even the lawyers give occasional hints that they are human, but the man in the dock, if the reports are correct, seldom displays anything more than a languid interest in the proceedings. He knows that his life is at stake, but he is quite cool. Being an intelligent man he must also know that the crown has fastened a frightful chain of circumstances around him, and with the exception of one or two links the chain did not interest him enough to make him change colour.

How can the self-control of the man be explained? It will not do to say: "Oh, the accused is an Englishman of fine physique. These old country people have no nerves. It is a physical question purely." The facts are against any such theory. The leader of the men charged with the Biddulph tragedy was a giant compared with the Woodstock prisoner; but he broke down physically and had to be nursed as an invalid during the greater part of the last trial. This man in Woodstock steps as lightly up and down stairs as if he were going into a ball-room. He bows and smiles to the crowd as pleasantly as a candidate for parliamentary honours. Perhaps there may be a change before the trial is over or when it is closing but that will not alter the fact that for over a week the unfortunate man has gone smilingly through an ordeal that would have crushed many people or perhaps made them insane.

We have heard various theories given to explain what seems to us almost a miracle of self-control. One explanation is that the man has no moral nature. There is nothing to show that this theory is correct. Of course the man is not exactly the raw material out of which apostles and foreign missionaries are made, but those who have the best facilities for judging have no such low opinion of him as that he is destitute of a moral nature. And supposing he has no moral nature the next few hours may show that the dangers ahead are not all of a moral kind. He certainly has a physical nature and the punishment sure to follow a verdict of guilty is one that might well make a man tremble even if his moral faculties were not highly developed.

Some hold that the accused is a callous criminal. There is nothing to show that the man was ever charged with a crime in his life until charged with the one for which he is being tried. The crown has not even hinted at previous misdeeds. It is quite true that he drew on his imagination about his Niagara farm and his alleged horse business but if every man who lies about real estate and horses is a criminal several new penitentiaries should be erected at once.

Was the good Woodstock lady right who said that the man was innocent and was sustained by supernatural power? What ever this theory may reveal about that excellent woman's ability to deal with evidence it shows beyond all manner of doubt that she has a good heart. Had she not been a good woman she never would have thought of that explanation.

Is the accused sustained by a consciousness of his innocence? One of the points sought to be made against Madeline Smith was that her cool confident manner in the dock showed her to be a woman capable of committing a crime. Her eloquent counsel knocked the bottom clean out of that theory by giving an illustration of a frail young woman who went on the scaffold "serene as an angel" and whose innocence was afterwards established beyond all doubt. Coolness in a criminal on trial may be worked on both sides and the great Scotch advocate certainly made the most of it for his fair client.

We have often heard preachers say in sermons that great troubles are easier endured than small ones, but they always followed it up by giving a reason. In great troubles good peo-

ple always go to a higher power for help and the help brings them through. Lesser ills they too often try to bear with their own strength and the result is that few bear the lesser ills patiently and fewer still heroically. It requires a good deal of charity to think that this Woodstock man bears his great trial bravely for the same reason that the best of Christians often go through the furnace with wonderful self-control.

Well, then, how do you explain this man's demeanour? We all know how easily moved most people are. Some of us remember the examination hall and the feelings with which we took up the list of questions and the pen. Some of us remember our first speech. Many a man has shown a thousand times more feeling in getting up and saying "Mr. Chairman" than this Woodstock man has shown during the week he has been on trial for his life. Thousands of men have been more frightened in getting married than he was when Mr. Osler was weaving the awful coil around him. We don't wish to anticipate the verdict but if the awful sentence is pronounced the accused may show more self-control under that terrible ordeal than many a man shows in preaching his first sermon or making his first speech.

An important lesson might be learned from this great trial. If this man can keep cool in his terrible ordeal there is not much excuse for respectable men getting into a passion in Parliament, or in the Presbyteries, or Conference, or General Assemblies, or other places where men congregate and deliberate.

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

VI.

IV—THE FESTIVAL AT SIBAUOD.—(Continued.)

Sig. Pons, of Naples, spoke to the following effect in Italian of the work of Evangelization: "When one reads the history of the Waldenses he might think that we should cherish malice towards the descendants of our persecutors. Thank God we do not. We have inherited from our fathers a debt which we have to pay a people of thirty millions. We have to tell them of the love of the Father, of the sacrifice of the Son, and of the gift of the Holy Spirit who renews hearts. That is our privilege and our highest honour. No other Italian province has a higher. Beckwith wrote in 1844: 'You will be missionaries or you will be nothing.' God gave us Gilly and Beckwith* to prepare our Church for His work, and from 1850 Turin was occupied, then Genoa, Florence and Milan. In 1861 Appia came to Palermo and Naples. In 1866 Venice was evangelized, and with the Italian arms a Waldensian pastor came in 1870 into the capital. The work is spreading to day over the whole peninsula. Our enemies are many. They are superstition, ignorance, calumny and infidelity with its sneers. But we trust in the Lord of Hosts. In 1850 we had only one workman. To-day we have 132. Since 1868 7,600 persons have been received into our churches, and we have at present a membership of 4,226. Public opinion is in our favour; the press speaks kindly of us, and the authorities protect our liberties. Cairoli lately said to me feelingly, when he was on his deathbed: 'Ah these noble Waldenses! they are everywhere and always the first.' The director of the Mediterranean Co., whom I thanked for reduced rates, answered: 'It is the very least that we can do for those who deserve so much from Italy.' If the results of our work are yet very small, it is the fault of us workmen, who have not struggled with the same steadfastness as our fathers, and of you, Waldensian brethren, who have not prayed with sufficient faith for those employed by you. The Queen said once in a time of danger: 'Ever onward, Savoy!' I will say: 'Ever onward, Waldenses!' God grant that at the next centenary, from the top of the Capitol and from the top of the Vatican shall, echoing, ring the cry: 'Christ is King of Italy!'"

The choir sang: "Hail, O Mountains of Israel!"

Pastor G. Appia, of Paris, next spoke: "How shall we be faithful to the promise which we have made? How shall we fulfil our mission as individuals, as families, as a people? A little Neapolitan girl when dying refused the services of a confessor. She said: 'Jesus is enough.' Yes, by having Christ in us and being for Christ we shall do the work of God. That is enough in the labour of life, and in death, and it leads to glory. Our fathers wore an orange leaf in their hats because William III supported them. Our emblem is a candlestick. But as the Eiffel Tower gives light only as it is connected with electricity, we shall shed abroad light only by being connected with the source of light. Scripture says of Christ: 'He shall see of the travail of His soul and shall be satisfied.' Mazzarella said to me one day on this point: 'Do you believe that little is needed to satisfy the soul of Christ? It needs millions to do so.' Satisfy the soul of Christ by working for Him, and also by suffering with Him, and for Him. The whole earth must be filled with the knowledge of the Lord. Let us do like the Moravian Brethren. Let us go forward. 'On, on,' were the last words of the evangelist, Rostagno. Let them be ours!"

* Dr. Gilly was a minister of the Church of England. Beckwith, a member of that Church, was a general in the British army. At the Battle of Waterloo he lost a leg. He was with his regiment in Montreal. A township near Ottawa is named after him. After he left the service he made his home at Torre Pellice in the Waldensian Valleys. He married a Poudoise. She and her daughter, their only child, are still living. I had some conversation with them when I was at Torre Pellice. I saw, but only from a distance, the general's grave, which is there. A full-length, life-size portrait of him, and a half-length, life-size one of Dr. Gilly adorn the walls of the Waldensian College at Torre Pellice.

The choir sang: "O my country, where the voice of our fathers!"

Several foreign delegates next spoke.

Pastor Louitz, of Bordeaux, in name of the Synodical Reformed Churches of France, returned thanks for the invitation addressed to them. "Both churches have suffered and have had the baptism of blood. Let us take care that liberty does not make us lax, and that we do not cease to be like our forefathers in faith and life."

Pastor Balavoine, Moderator of the Company of pastors of Geneva, said: "Our friends of the Valleys left us somewhat abruptly 200 years ago. Our fathers wished to keep them, but could not. God meant to re-establish here a more precious fountain than that of the Po, a spiritual fountain which would fertilize Italy. Be fountains of blessings."

M. Senft, of the Moravian Church, quoted three passages of Scripture which seemed to him to apply especially to the past, the present and the future of our Christ: "Who shall separate us from the love of Christ?" "I determined not to know anything save Christ and Him crucified." "Be steadfast, immovable, always abounding in the work of the Lord."

The Rev. Mr. Cunningham, of Edinburgh, said that he needed their language to give full expression to the abundance of his heart. You have most kindly opened your doors to us. We have been moved by the expression of your feelings and by your vows to the Lord. We share your joy. But there is something more beautiful than memorials. It is the future.* May God enable you to accomplish the glorious return of the Word of God into the country of Mazzini, of Garibaldi, of Victor Emanuel and of Cavour!

Pastor Segers, of Holland: "Our ancestors also took an oath. They were called *Gueux*† They promised to be faithful even to the wallet.‡ I take part in your vow. May God give you grace that wherever there is a Waldensian there shall be a friend of God, of His country and of liberty!"

Dr. Vahl, of Faelstor, Denmark: "Our Church is young in the family of the friends of the Waldensian Church, but we pray that God may make your Church more and more a true light."

Pastor Rochedien, of Brussels, brought the salutations of the Belgic Churches. "I belong to the Church of the old Gueux, but I am a descendant of the Huguenots. Waldenses, Gueux, Huguenots, all have suffered for their faith. They have died for it. You desire to be faithful to God, to the religion—the Gospel, to your country. May God give strength all, pastors and people, old and young. You can do nothing without Christ, but you shall be able to do all by Christ."

The chairman then proposed a cheer for the King. The meeting gave three, then sang, "Glory to the Holy Ghost," after which M. P. Long closed with prayer, followed by the blessing.

After the services of the day there was a dinner at Bobi in the meadows, under the great walnut trees, where rustic tables were set for a few hundreds of guests. It was a season of most hearty fellowship. Several toasts were given. That to the venerable Dr. Godet was received with special honour by all present. Three members of Parliament, Gen. Geymet, Commissaire Peyrot and Sig. Faldella, besides delegates and foreign and Italian pastors, gave addresses.

In the evening those present went home wearied, but happy after such a delightful day.

NOTE.—We staid, "douce" Canadian Presbyterians are apt to at least not "go in with" hurrahing for the king, and having a dinner at which toasts are given and replied to, all on the Sabbath. Well, each country has its own customs. We must not be "too hard" on our Waldensian brethren of 1889. They will not do so again; that is, at the next centenary. When I was in Vichy, France, I attended the French Protestant service. The minister I believe to be a true Christian. As we were afterwards returning together to our hotels we had to go through a park where were several women selling nosegays. On the way my companion stopped and bought one to give his landlady, for she was very kind to him, he said. Fancy, say one of our Toronto Presbyterian ministers buying a "posy" in the street on a Sabbath!

Elder's Mills, Ont.

LETTERS FROM FORMOSA.

LETTER FROM DR. MACKAY.

The Rev. Dr. Wardrop, Convener of the Foreign Mission Committee, has kindly forwarded the following correspondence for publication:—

Mrs. Mackay, our three children and one student went with me inland for exactly two weeks this day. We selected a number of stations, viz., Kelung, Tsin-ting-Kha, Sek-Khan, Ba-Kah, Toa tin-tia, Chin-nih and Go-Ko-Khi, all of which are stone churches. To these we directed our energies by ways and means which cannot easily be put on paper or impressed clearly on Christians in Canada. One thing is certain: that man is woefully mistaken who has the idea that it is only necessary for a missionary to enter a chapel, stand on the platform and go through a form of reading,

* There is a very neat alliteration here in the work from which I get my materials for these papers—"plus beau que les souvenirs, c'est l'avenir." It cannot be given in English.

† A French word meaning beggars.

‡ That is, even till compelled to wear the beggar's wallet. The story of the origin of the above name and saying is very interesting. It is, however, too long to be told here. I shall tell it at the close of these papers.

singing and speaking, then Chinese assemble, listen and believe. It is possible to go through dead forms, imitate noted men, and regard the whole affair as doing "duty." What is duty? I conceive it to be doing one's work in a business way and doing one's business in a dutiful way.

"And I will make you to become fishers of men." I remember how we used to fish in Zorra, on the "Mud-branch." With trouser-legs rolled up we waded through marshes, stood on banks, crouched under bushes, searched for pools, and, with a broken branch for pole, bent pin for hook, but good, plump earthworms for bait, caught the brilliant trout, big-headed chub and sluggish sucker. And that too by using the same bait different ways for all three. "Fishers of men." How clear our duty is! Back to the point then. We laboured at the stations above mentioned for conceited literati, busy trader, oppressed peasant and ignorant women and children. We visited at places from house to house, extracted teeth in chapels, temples and streets; preached to all classes, always bearing in mind their environment. Combated, rebuked and exhorted; conversed, sang and prayed. In addition we gave four phantasmagorian exhibitions of fully 200 views each, embracing biblical, astronomical, historical, zoological, geographical and geological. Inside the Toa-tin-tia church were 583, besides a large crowd outside. The former included merchants, students from the Governor's English school, literati, peasants and officials, men and women.

There can be no doubt about the spread of knowledge here during all these past years. As soon as eclipses of sun and moon were thrown on the screen converts and others shouted "How plain." "Who can doubt now?" "Wonderful the skill of foreigners." "Where's the dragon eating the moon?" I thought best just to remain silent and let the people have their own say. All were delighted with such views as "Icebergs seen by Dr. Kane," Quebec, Thousands Islands, Montreal and bridge, St. Lawrence River, Melbourne, Edinburgh Castle, Mts. Vesuvius and Stromboli, Hecia and Atna. They were enthusiastic over "The Charge at Balacava," "Storming the Malakhoff," etc. But six views of the old man and his son going to market with their ass to sell took the audience by storm. The moral of course touched a chord in human experience. Really what a fool the man must be who tries to please everybody when no two are similar. Inspiring thought, our highest aim should be over the heads of men to please our divine Master!

By the above-stated combined means we worked during the trip for souls—laboured for Christ and stirred up the congregations (not we hope and we hope good may result, etc.). We actually gathered in souls and stirred up the churches, working as far as our part was concerned as if there were no helps from above, but confident that all was for Christ's sake, and never more conscious than that all things were accomplished by His Almighty power. I am ever yours sincerely,

Tamsui, August 4, 1890.

G. L. MACKAY.

LETTER FROM REV. JOHN JAMIESON.

DEAR DR. WARDROPE, I have lately been able to visit all the stations in the Tamsui district, beginning at Pat-li-hun on May 8 and finishing with Sin-Tiam on Sabbath, July 6. I was at the chapels and held services chiefly on Sabbaths, but at a few of them I had meetings on week days. When practicable, which was at most places, we celebrated the ordinance of the Lord's Supper, the members communing varying, in some cases being only a few, in others twenty and up to forty.

Towards the end of June, I also made the round of our southern stations in the Tek-chham district. At Ang-mng-kang, one of the walls of the chapel built of sun-dried bricks has partly fallen down, rain having leaked down into it from the roof. Also the roof of one of the smaller apartments in the preacher's rooms has fallen in. These will have to be repaired, if possible, before the typhoon season comes on.

At the chapel in Tek-chham City on the forenoon of Sabbath, June 29, there was a good congregation of from sixty to seventy regular hearers besides outsiders. Divine service being over, after an interval we partook of the communion, about twenty sitting down to the table.

The preachers from two of these stations were at the time of my visit at Tamsui for a period of drill, but in the evenings I spent at the chapels a few gathered, to whom I had the opportunity of speaking. Also at wayside rice shops and halting places, I generally find there is an open door for making known to the bystanders more or less about our calling and message of peace to men.

On return I found the mission premises much quieter than when I left, and no wonder, because I had been accustomed to being present at continuous nightly meetings after the work of the day, when preachers and their wives, students and children of converts being drilled by Dr. Mackay filled Oxford College Hall to its utmost seating capacity, and engaged in their different exercises, singing, speaking from the platform, reciting, reading, etc. After six months of such work, the time having come to dismiss them, they had dispersed, and Dr. Mackay himself is away in the country.

These meetings during the past months, as many such in the same hall, will be long remembered by all who attended them, and I wish that some friends of the Church from Canada could have been present to have their hearts cheered and encouraged by seeing what diligent training, combined with faithful teaching of Bible truth, is able to accomplish. Yours respectfully,

JOHN JAMIESON.

Tamsui, July 9, 1890.

THE EVOLUTION IN THE MANIFESTATION OF THE SUPERNATURAL.*

Christian Apologetics has for its function to vindicate the divinity of the Christian religion. Christianity has its centre and foundation in Jesus Christ. It is a divine religion if He is a divine person. Jesus Christ is set forth as the culmination of a lengthened series of revelations from God. By divers portions and in divers manners, His word was spoken of old time, but when the fulness of the time came, the Word became flesh and dwelt among men. If Jesus Christ is a divine person, then the Old and New Testaments are the record of a divine revelation. Hence the vindication of Christianity is the vindication of the divine character of Jesus Christ, its foundation, and of the Scriptures which testify of Him. Moreover, the reality of the Christian religion presupposes the existence of God, a self-revealing being, and cannot be contradictory to any disclosures He may have made apart from Christianity, or the preparation for it in the Bible. Hence the vindication of Christianity either includes or presupposes the establishment of the discoveries God has made of Himself to man in the natural exercise of his faculties, and from natural objects and events. These constitute the sphere of natural theology. The Christian religion gathers into itself all that is true of natural religion, and consequently cannot disregard external nature or the constitution of man as sources of truth concerning divine things.

The revelation, which nature and the Bible contain, is justly called divine, not simply because God is the author of it, but also because He is essentially the substance of it, the One whom it makes known. Nature is a source of religion, because God reveals Himself in it, and for that reason alone. In the lessons it teaches to the receptive mind, it gives indications of His being and character. Scripture is the record of a special history, in which all the earlier agents of revelation, as well as the only begotten Son, declared God. Its doctrines and morals both are a disclosure of the person of God. Despite charges of vagueness and generality, the statement is at once comprehensive and exact, that "the Scriptures principally teach what man is to believe concerning God, and what duty God requires of man." This duty also embraces knowledge concerning God, since it connects itself with His revealed will. Christianity has a ground for continued existence, simply as it realizes the promise of God to manifest Himself in the hearts of believers. The revelation on which the Christian religion rests, and which apologetics has to vindicate, is alike in nature and Scripture, one in which the Revealer is identical with what is revealed. Apologetics, then, has to establish that the foundation of Christianity is a self-revelation of God. The character of that revelation will guarantee its truth, its authority, and its adequacy.

The self-manifestation of God implies that man has an intelligence capable of apprehending Him. Hence a power of cognizing the divine must be assumed. This does not imply that previous to, or independent of all experience, man possesses a thoroughly developed idea of God, which can be used as a touchstone to test the reality of professed manifestations. It does imply, however, that when the thought of the supernatural rises into consciousness on occasion of appropriate experience, it springs out of the depths of the mind itself. Beholding the attributes displayed in His works, it is able to recognize that these are attributes of a Divine Being, and in this recognition to rise to a more adequate conception of His character. The actual discernment of God, in nature or Scripture, is the highest assurance that man possesses the power to discern Him, just as by actually looking at the sun we may know assuredly that we can see its light, an assurance that would not be shaken, though some should refuse to look, or others insist on looking with their eyes shut. If the examination of the facts of Christianity, and the grounds on which it rests, convinces the candid mind that the excellencies of God are displayed in it, then the function of apologetics is accomplished. The evidences of natural and revealed religion are really a setting forth of the different ways in which God has manifested Himself. God manifests Himself by the display of His attributes. Accordingly a possible classification of the different lines of Christian evidences would be to arrange them in groups corresponding to the divine attributes prevalently displayed in each. The various branches of evidence are so many manifestations of divine agency in the things of which we can take knowledge. It is not necessary that they should exhaust all the attributes of God, or, indeed, bear witness to any save such as in some measure may be possessed by creatures. When these are displayed with a fulness and perfection not found in any creature, they must be ascribed to God. Apologetics seeks to show in every subject it embraces, that God is embodying some traits of his character. If there is a Supreme Being, Creator and Governor of all, it is no more than reasonable to expect that the invisible things of Him may be understood by the things which He has made and done. Hence the contents of the universe throughout all time may be expected to show forth the agency of Him to whom it is due.

The order of these various manifestations may be called an evolution, if they are found to bear witness to an agency, continuous, progressive, and gradually attaining fuller development, so as to reveal new features and deepen the definiteness of those already revealed. The idea of evolution is one that has but recently risen over the mental horizon. Applied as a theory under which the facts of biology might be brought, it

has been successively extended to other subjects, until now it claims to embrace the phenomena and genesis of the entire universe. According to this theory, everything commences in a rudimentary condition, and passes through a series of states, each slightly varied from and slightly more developed than the preceding, until a precise and determinate form is reached. In some of its applications evolution is not at variance with the existence and providential oversight of God. As a matter of fact, however, it is prevalently presented in an atheistic form, as a theory which furnishes a substitute for a Supreme Being. When so presented it labours under the fatal defect of continually assuming uncaused results. If there be no God, no one to impart His own efficiency, then whenever a higher product is evolved out of something lower, that part of the product which is over and above the efficiency of what produces it, is an effect which has no cause whatever. If, however, the operation of God is discernible in all created existence, and is even a necessity of thought in order to explain it, then any reality that may be asserted of evolution is simply an evolution in the manifestation of the supernatural. This is the necessary basis on which all theories concerning the facts of existence must proceed in order to have self-consistency. The facts of existence not only supply us with a series of manifestations of a supernatural being; when rightly interpreted they make known an orderly progress and increasing development in these manifestations—an evolution. By this is not meant that supernatural qualities come into fuller being from time to time in the history of the world, or attain a fuller self-consciousness, as if the supernatural gradually became clothed with greater divinity, or gradually came to the full consciousness of that divinity. But it may be maintained that the history of the world is an increasing disclosure of God through His attributes, so that as time advances those previously displayed become more distinct and fresh ones rise in its prominence. Thus the evidences of natural and revealed religion may be grouped, not simply under the various divine attributes, but also in an orderly sequence, corresponding to the actual order in which these attributes appear. The supernatural comes with increasing fulness into the sphere of nature. The entire phenomena of inanimate nature, the existence of life and of human reason, and the facts of what is specially denominated revelation bear witness to an increasing orderly development in the manifestation of the divine character. Even those who deny the possibility of knowing anything supernatural generally acknowledge that the phenomena of being, as known to us, bear witness to a Being above and behind them. Spencer, the apostle of modern agnosticism, is constrained to postulate an infinite and eternal energy from which all things proceed. To characterize what can be thus described as absolutely unknown seems a contradiction in terms. Moreover, the acknowledgment of so much as this is not logically consistent with the denial, that further manifestations are possible from the same source. It is impossible to arrange all the phenomena in which evidences of God may be traced, strictly according to their appearance in time. Certain broadly-marked periods, however, can be detected, whose historical order is known. By means of these can be ascertained whether, from stage to stage, there is such an increase in the manifestation of supernatural agency and such an orderly progress as may be designated an evolution. Three such periods are marked by the beginning of external nature, the appearance of man and those special occurrences professedly looking forward to, and connected with the coming of Jesus Christ. Science and the Bible both declare that these three stand in successive order. No one doubts that the external world had been gradually shaping itself, in accordance with the laws of nature, into its present form before the appearance of man. Equally without doubt is it that man had lived ages on the earth when One appeared from whom history took a new beginning. These successive periods require to be interrogated, to ascertain what disclosures they make of supernatural agency connected with them.

We ask first, what manifestation of a divine Being is to be found in external nature, as it was before the appearance of man. Placing ourselves in thought, at the very threshold of the existence of matter, does any supernatural agency appear? It is difficult to form a conception of what that condition was. We must think away all entering into our idea of external nature from its connection with man. We must think away all the character it possesses from its adaptation to the needs of life, animal or vegetable. We must think away all orderliness or exactness of form. But when we reach back to the primitive formless void, we find existence. This demands a cause, and declares itself to be the product of a power which created it. The supernatural commences to be declared as a power, through which the natural comes into being, and by which all things are upheld. Any attempt to evade the evidence of a supernatural power, continuous from the dawn of creation, must spring from a denial, either that a beginning of existence demands a cause, or that there ever has been such a beginning as creation implies. That every event must have a cause can be denied only by doing violence to human reason. A cause is not simply a phenomenal antecedent, invariably and unconditionally present, nor yet the substance of the effect existing in an earlier form. If the idea were thus limited, its universality might plausibly be denied, or at least made a question for further investigation. But besides being a substantial existence, preceding and connected with its effect, a real cause gives forth an efficacy adequate to the production of that effect. Thus understood, the judgment that every effect has a cause is a necessary native principle of the mind, neither the offspring of experience nor a deduction from any higher principle. Even those who seek to deny the validity of this judgment cannot and do not deny that it is a necessity of thought. They set themselves to explain why men universally think it. The explanations involve in some form or other an appeal to the fact that this causal connection has always been found in experience. This, however, is insufficient, because experience, no matter how wide and uncontradicted, can tell us only what is, never what must be. The judgment is in fact the indispensable condition of all experience, so that its necessity is involved in the existence of reason itself. Unless this judgment be acknowledged as valid, the mind is self-contradictory, its utterances are untrustworthy, and the only logical resting-place is an absolute scepticism about everything which no man in his right reason ever consistently carried out.

(To be continued.)

*Inaugural lecture by Rev. Professor R. Y. Thompson, B.D., at the opening of the present session of Knox College.

Pastor and People.

THY WILL BE DONE.

Four little words, no more,
Easy to say ;
But thoughts that went before,
Can words convey ?

The struggle, only known
To one proud soul,
And Him whose eye alone
Has marked the whole,

Before that stubborn will
At length was broke,
And a low "Peace, be still!"
One soft voice spoke.

The pang when that sad heart
Its dreams resigned,
And strength was found to part
Those bonds long twined,

To yield that treasure up
So fondly clasped,
To drain that bitter cup
So sadly grasped!

But all is calm at last—
"Thy will be done!"
Enough, the storm is past,
The field is won.

Now, for the peaceful breast,
The quiet sleep ;
For soul and spirit rest,
Tranquil and deep.

Rest, whose full bliss and power
They only know,
Who knew the bitter hour
Of restless woe.

The rebel will subdued,
The fond heart free,—
"Thy will be done!"—all good
That comes from Thee.

All weary thought and care,
Lord, we resign ;
Ours is to do, to bear ;
To choose is thine.

Four little words, no more,
Easy to say ;
But what was felt before,
Can words convey ?

—H. L. L., in *Southern Presbyterian*.

SUNDAY SCHOOLS IN INDIA.

(Concluded.)

His plan, at present, was to spend a couple of months in England, Scotland, and Wales, visiting different towns and speaking of this Mission; then he would go by mail steamer, *via* Brindisi, to Bombay, where, some time in November, his direct work would begin. The work would be done through existent agencies in India, through Christian Missions already planted. Where he found the Scotch Missionary Society, it would be his duty to show how the Sunday school work might be extended on every side; where he found the London Missionary Society, that channel also would be used for enlarging the usefulness of the Sunday school movement; and where the Church Missionary Society existed there, too, the same course would be pursued. Thus all Christian agencies in India would be honoured and worked through. This Mission did not go to India as an independent or separate agency, but it went out to existing agencies to encourage them all; and that was the most cheering feature of this Sunday School Mission.

In India—say what they pleased of America or of England—there had got to be a closing of the ranks of the army of Christ. In India, differences must be minimized, and the grand fundamental principles of the faith Christians held the dearest must be presented before the people. Shoulder to shoulder they must stand in the army of the Lord. No matter what they were—Churchman or Dissenter—being one in Jesus Christ, unity of faith and hearty co-operation of effort must be made more permanent in Christian work in the future than in the past, if India was to be won for Christ. He remembered a delightful season he once had with a dear Christian brother, a German belonging to the Church Missionary Society, who some years ago was called to his rest and reward in heaven. Preaching the Gospel and healing the sick in a town many miles away from his own city, he did not expect to meet a single Christian in so remote a region of India; he had pitched his tent on one side of the town, when he received an invitation from a Christian missionary who had pitched his tent on the other side of the same town. They met for the first time, but were delighted to see each other. The next day was the Sabbath, and his newly-found friend made a proposal which he joyfully accepted. "There are, in this town," said this German missionary, "scores of Hindu temples and several Mohammedan mosques, and no Christian, except your little handful on that side encamped and my little handful on this side. Why not come together in the services on the Sabbath?" Never was he more delighted with any suggestion of the sort. His dear friend said, "I will find a place, as I know the city well. We will meet in the centre of the town. In the morning, if you please, I will conduct the opening service; and read the prayers of the Church of England, until we come to the sermon; and then you preach the sermon and close the service according to the rules of your Church. In the afternoon we will turn about; you conduct

the opening according to the rules of your Church, and I will preach the sermon and then dismiss the congregation according to the rules of my Church. We will thus show the Hindus that we are one." They came together and acted accordingly; the heathen heard of it. Here was a man that had come from Europe, and here was another from America; they never saw each other before, and did not know each other; perfect strangers. Did they come from the same village on the other side of the water? He assured the people that his friend and himself were perfect strangers until they met there. The people were astonished. They both told them that they were one because they were one in Christ, preached His Gospel, and commended His faith to them—a faith above all nationality, creed and distinction. There to-day might be found two admirably planted Missions, well accoutred, well equipped, and doing capital work for the Lord Jesus Christ. Though his German friend had gone home to his rest, the work still prospered in that region. In like manner to that just described missionaries of different families and different faiths were coming closer together, and coming closer to Christ they would come closer together, and the work of God would increase more and more. Nothing would bring their hearts closer together than this work in Christ's name for the dear children of India. If they loved the children of the family they loved the family, and the family loved them. It was to these they went, and it was for them he begged the prayers of all Christian people in England, who, he hoped, would be interested in this work more and more. In visiting different towns in this country, he should be happy to be worked as hard as they cared to work him in giving information about India. It would be more than pleasant, he would count it a privilege, to do all in his power to help forward this good work.

At the close of Dr. Phillips' interesting address, the Rev. Mr. Fordyce (London) and Dr. C. R. Blackall (Philadelphia) bore personal testimony to the admirable qualifications possessed by Dr. Phillips for the work to which he had been appointed.

Speaking on behalf of the International Bible Reading Association, Mr. Waters welcomed Dr. Phillips in the name of its 250,000 members, and bade him God speed in his mission to the children of India. There could be no doubt that the call was from God, that they had found the right man for the work, and also the money for carrying it on. The appeal to the members of the International Bible Reading Association had, up to the previous Saturday, resulted in contributions amounting to \$2,250, sent from 1,200 Branches, and money was still coming in.

Mr. Besley described the successful efforts put forth by the Ladies' Committee in enlisting the sympathy and securing the assistance, for the work of Sunday school extension on the continent of Europe, from their Christian sisters belonging to the different churches in this country, who were not, perhaps, directly engaged in Sunday school work themselves. The Committee had also promoted the benevolent work of the Sunday school Union in connection with the Home of Rest and the Children's Country Home Fund. While desirous to retain in full vigour such co-operation as that of the Christian women of England, they felt their efforts might be more interesting and more extensive if they enlisted the active sympathy of Christian ladies also in behalf of Sunday school children in India. With this end in view, the Central Ladies' Committee had issued appeals, and no doubt the result would be the convening of drawing-rooms in various provincial towns, at which Dr. Phillips would have a favourable opportunity of putting before the ladies of England the claims of Sunday schools in India. Dr. Phillips might, therefore, rely upon the co-operation of the Ladies' Committee in the great and glorious work he had undertaken.—*Sunday School Chronicle*.

FORBEARING ONE ANOTHER.

In Christian service there is no place for the exaltation of man. It is a disinterested work; one of love and self-sacrifice. It is done for Christ's sake and for the well-being of men. There is nothing in it that should lift up self. Yet in the best conditions we cannot expect to find all minds in agreement. That would not be human; hence diversity of views honestly held and expressed deserve consideration and respect. There is a charity that is tolerant of opinion however opposed to our own, and admits the right of private convictions and judgment. It is Christian to agree to differ in some things.

As workers together in the same Church, Christians not unfrequently find themselves in disagreement. Diversity of views arises as to policies and methods of work. The various activities of the Church are not conducted so as to give satisfaction to all. Hence, without the spirit of forbearance, feelings will arise which will find expression in strife and divisions. A partisan spirit springs up. The Church is divided, each party trying to outdo the other. It may be presumed that the pastor is so wise that he is not drawn into the controversy. But the people are unhappy; a worse state of things could hardly exist, though the cause of the trouble may have been very insignificant. The influence of the Gospel which we profess is greatly restrained and its progress retarded. It is disheartening to the Christian worker when all efforts are so clouded and repressed. The body of Christ is wounded, the Holy Spirit is grieved, and much good is destroyed. The glow of love to Christ is quenched in the heart, and peace of mind is taken away. The Church is shorn of its power.

In view of these things, how patient and forbearing Christians should be towards one another. The example of our

divine Pattern, the teachings of Paul and the other apostles, all set forth this spirit of forbearance and love as a high, Christian obligation. The wise course is not to allow the first feelings to kindle. Cut short the beginnings of discord. Yield as brethren some of your preferences and prejudices where truth is not at stake for the sake of the cause. Regard the rights of others, and conquer opposition by love. Thus many offences and heart-burnings, which come of divisions and discord, will be prevented. Thus will the law of Christ be fulfilled, and the highest expression will be given of the holy religion in which we profess.—*Presbyterian Banner*.

CHRISTIANITY AND CIVILIZATION.

Seldom has a better or braver answer been made to the scoffings of sceptics than by James Russell Lowell, on a certain public occasion in England. Several speakers had given utterance to slighting remarks upon Christianity, when Mr. Lowell, in the course of his remarks, said: "When the microscopic search of scepticism has turned its attention to human society, and found a spot on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children, unspoiled and unpoluted, manhood respected, womanhood honoured, and human life held in due regard—when sceptics can find such a place ten miles square on this globe where the Gospel of Christ has not gone and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the sceptical *literati* to move thither and there to ventilate their views."

THE CHRISTIAN'S PERILS.

The children of God need not be told that in this life they are exposed to constant peril. Of this they are convinced by their daily conflicts. They are living in a world unfriendly to their holy religion. They are afloat upon a sea full of hidden shoals and rocks on which the most watchful and careful are liable to founder. The same old fight is going on between sin and holiness, between Christ and Belial, and will so long as the world stands. The powers of darkness are still waging war with the powers of light. Satan's desire is the same as it was when he tempted Christ, to have dominion; or, as it was when he tempted Peter, not only to have Peter, but all the rest. Hell is arrayed to-day, as in all time past, against Christ and His anointed, against the Church and each particular member of it. For their overthrow the devil employs the lying devices that he did when he ruined the first innocent pair in the Garden. His favourite stratagem is still in use and has the same effect to darken, distract, debauch the mind, excite the passions, exalt to daring presumption or cast down to fatal despair.

It should be borne in mind that all are in peril; that none are exempt from the wiles of the adversary. Every Christian, however high or low, is a shining mark for his fiery darts. The higher a Christian stands the more exposed he is to them; and the more peril he is in. The history of the Church teaches that the most eminent and influential Christian is most hated of Satan, and in most danger from his assaults. The better our character, the more righteous our living, the more godly our walk and conversation, the less secure are we against his envy, hatred and malignity. The greatest benefactors of the race have been the most maligned and persecuted. The best among men, men of distinguished piety and virtue, from the Perfect Man of Nazareth down, have had the most enemies, and have been singled out from the rest of mankind as special targets for the better invectives of an uncharitable and an ungrateful world.

It should also be thoroughly understood that Satan uses the ungodly, whom he possesses, to tempt and betray Christians into sin. This danger is appallingly great in this age of excessive worldliness. The Christian forms intimate association with ungodly men at the risk of his religion, and at the peril of his soul. Their friendship often proves fatal, especially to the young, the unsuspecting disciple. Neighbourhood, commercial and political relations are such that association of some sort and to some degree cannot be evaded or avoided. But the truth remains, founded on the Word of God, that the Christian's communion and fellowship should be with saints, not with sinners, though he may be acquainted with some very respectable sinners. Acquaintanceship does not necessarily involve fellowship. Peril to the disciple of Christ lies in fellowship with the ungodly, especially with those who scoff at religion and heap ridicule upon it.

There is, however, an enemy nearer home than these, that threatens our peace, puts in jeopardy our souls, and that may well excite our fears. We mean the weakness and deceitfulness of our own hearts, which all too readily respond to evil suggestions and thoughts. Here we need to be doubly guarded, no matter what our spiritual attainments may be. From the loftiest spiritual altitude many a man has suddenly fallen by the power of some great temptation. The new man in Christ Jesus has never yet succeeded in altogether supplanting the old man. Remnants of the Old Adam still lurk within. And so long as this is so, and it will always be so in this world, the Christian's hardest and hottest battles will be with himself, with his own depraved, or, at best, but partially sanctified, nature. The seventh chapter of Romans is confirmatory of this, in which the eminent apostle simply tells his his experience, an experience which is reproduced in every true Christian. Well may each one take alarm at the power of indwelling sin, and look within for the source of greatest peril.—*Christian Intelligencer*.

Our Young Folks.

WHICH SIDE ARE YOU ON?

Come, children, and listen; I'll tell you in rhyme
A story of something that happened one time.

There was war in the land and each brave heart beat high,
And many went forth for their country to die;
But words fail to tell of the fear and dismay
Which swept the small village of W— one day,
When the enemy's army marched into the street,
And their own valiant soldiers were forced to retreat.
Such hiding, surrendering, and trembling with fear!
When what in the midst of it all should appear
But Grandmother Gregory, feeble and old,
Coming out from her cottage courageous and bold,
She faced the intruders who marched through the land,
Shaking at them the poker she held in her hand.
"How foolish!" her friends cried, provoked, it is true;
"Why, grandmother, what did you think you could do?"—
"Not much," answered grandma; "but ere they were gone
I wanted to show them which side I was on."
Now, children, I've told this queer story to you
To remind you of something the weakest can do.
There is always a fight 'twixt the right and the wrong,
And the heat of the battle is borne by the strong;
But, no matter how small or unfit for the field,
Or how feeble or graceless the weapon you wield,
O fail not, until the last enemy's gone,
To stand up and show all which side you are on!

THE TIME TO BE PLEASANT.

"Mother's cross," said Maggie, coming out into the kitchen with a pout on her lips.

Her aunt was busy ironing, and she looked up and answered Maggie: "Then is the very time for you to be pleasant and helpful. Mother was awake a good deal of the night with the baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her—"the very time to be pleasant is when other people are cross."

"True enough," thought she, "that would do the most good. I remember when I was ill last year; was so nervous that if any one spoke to me I could hardly help being cross; and mother never got cross or out of patience, but was quite pleasant with me. I ought to pay it back now, and I will."

And she jumped up from the grass on which she had thrown herself, and turned a face full of cheerful resolution towards the room where her mother sat soothing a fretful, teething baby.

"Couldn't I take him out to ride in his carriage, mother? It is such a sunny morning," she asked.

The hat and coat were brought, and the baby was soon ready for his ride.

"I'll keep him as long as he's good," said Maggie, "and you must lie on the sofa and take a nap while I am gone. You are looking dreadful tired."

The kind words, and the kiss that accompanied them, was almost too much for the mother, and her voice trembled as she answered: "Thank you, dear; it will do me a world of good. My head aches badly this morning."

What a happy heart Maggie's was as she turned the carriage up and down the walk! She resolved to remember and act on her aunt's good words: "The very time to be helpful and pleasant is when everybody is tired and cross."

SOME GIRLS' WAYS.

It was Saturday morning in a big farmhouse kitchen: Nell was bending over the sink picking a chicken, with a decided scowl on her face; Hattie was kneading bread, with an expression of grim determination suitable for a soldier, scaling his enemies' breastworks; and Susan was shelling peas, her pretty face spoiled by the settled discontent about the mouth. The girls were not talking—they never talked when they worked—but they often spoke sharply and unkindly. Work was to them a separate state of existence in which the Christian graces played no part.

"Did I leave my whip in here?" asked a hesitating voice at the open door, and a boy in a big straw hat appeared behind the voice.

"No," snapped Nell, "but's a wonder you didn't for you are always leaving something around for us to tread on."

"It has fallen down under your chair, Susan," he said, coming in to pick it up.

"Ned, you are always bothering somebody," fretted Susan while she arose with ungraciousness in every movement.

"Father called me to come quick and catch the chicken, and I stood it in the corner," replied Ned roughly, and gladly made his escape.

That same morning, in a neighbouring farmhouse kitchen, Lucy was kneading the bread as deftly as Hattie, but at the same time planning with Helen and Grace how to earn money for their mission boxes; Grace had a funny story to tell while she washed the dishes; and Helen told them of a meadow lark she saw while picking the strawberries that she was now hulling for the strawberry shortcake for dessert.

Sam came in with an armful of wood, threw it noisily in the woodbox, twitched Grace's curls, made believe to dive his hands into Lucy's pan of flour, snatched the largest strawberry from Helen's dish, and pranced out whistling a Sunday school hymn.

The girls smoothed out the little smile that Sam's antics always brought to their faces, and began to sing his hymn, being echoed by Fanny, who was sweeping the front stairs.

Which family do you belong to, girls?

THE LITTLE DUMB BOY.

Once a minister paid a visit to a deaf and dumb asylum in London, for the purpose of examining the children in the knowledge they possessed of the Divine truth.

A little boy on this occasion was asked in writing: "Who made the world?"

The boy took up the chalk and wrote underneath the question: "In the beginning God created the heavens and the earth."

Then the minister enquired in a similar manner: "Why did Jesus Christ come into the world?" A smile of delight and gratitude rested on the countenance of the little fellow as he wrote: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

A third question was then proposed, eminently adapted to call his most powerful feelings into exercise. "Why were you born deaf and dumb, while I can hear and speak?"

"Never," said an eye witness, "shall I forget the look of holy resignation and chastened sorrow which sat on his countenance as he took up the chalk and wrote: 'Even so, Father, for so it seemeth good in Thy sight.'"

These are truly beautiful answers, especially the last. Many of us, I fear, think much more of our tiny troubles than did that dear boy of his one great trouble, of not being able to join in conversation with those around, and hear what is said.

Oh! let us remember that nothing happens by chance to those who call God their Father, and if trouble fall to our lot, say, like the deaf and dumb boy: "For so it seemeth good in Thy sight."

DONALD'S LESSON.

"What a blessed world this would be if all people fully realized that life is the gift of God, and the great, wonderful world one vast field for usefulness! What are you going to do, Donald, live for yourself or to promote the happiness of others?" grandfather asked.

A low, melodious laugh greeted the old gentleman, and then Donald answered quite seriously: "It must be fine to live for others, grandfather, but you see circumstances prevent my obtaining this happiness. Isn't it plain that I will have to live for self, or where will I find the bread and butter for Donald Dervey, jr.?" and Donald Dervey, jr., made a comical grimace.

"Take care of yourself, of course. A boy or man isn't worth much if he doesn't take good care of himself, body and soul. Earn your bread and butter, plenty of it too, good thick slices well spread, with a generous slice of meat added. But you needn't neglect to lend a helping hand when it's needed, for all that. The little kindly acts done will make your bread and butter all the sweeter. Friendly words don't cost much, only a little effort to utter them, but what an influence they have for good! Tears don't cost much, only a little overflowing love in the heart, but they often help weary feet up out of surging waters. Are you going to give these words, boy? Are you going to shed these tears?"

Donald laughed again.

"I don't know about the tears, grandfather," he said. "I'm not over and above given to weeping, you know, but I'll endeavour to get in a kind word now and then, and I guess my heart isn't so hard but that I can have a gush of sympathy once in a while for the broken-hearted."

"Yes, of course; but, Donald, boy, you needn't wait for a gush of sympathy now and then; keep a perpetual fountain bubbling up in your heart. I tell you, boy, want of sympathy has crushed many souls. People sink where no hand is outstretched to save them; 'tisn't to be wondered at either there are so many poor creatures overwhelmed with gloom and grief. Ah! Donald, there's no hand in the world so beautiful as a helping hand; don't forget that."

Donald did not forget. That very afternoon, as he was walking down the street, he found occasion to use the "kindly words" his grandfather had suggested, and they proved to be a rift of sunshine through a very dark cloud of grief. As for the "tears," at the suggestion of which he had laughed, they came before he was conscious of it, and the bereaved mother, who was bending over a little form "cold and still," looked up, and, seeing Donald's misty eyes, said: "Bless you for your sympathy. It is sweet in times of sorrow to know that some one cares for us."

The days are rolling on, but each and every one holds its opportunity for Donald's helping hand. Yesterday an invalid girl was made glad; to-day a neglected boy was helped a step upward; to-morrow will bring some other chance for doing good.

One of the mottoes on the walls of the temple at Delphos was "Know thy opportunity." It is a matter of great thankfulness with Grandfather Dervey that Donald seems to "know his opportunity."

DON'T FRET.

A young friend has been visiting me who was a fretter. She fretted when it rained, and fretted when it shone. She fretted when others came to see her, and fretted when they did not. It is a dreadful thing to be a fretter. A fretter is troublesome to herself and troublesome to her friends. I have lately come across a short rule for fretters, which they shall have. Here it is: Never fret about what you can't help; because it won't do any good. Never fret about what you can help; because if you can help it, do so.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 19. }
1890. }

THE SPIRIT OF TRUE SERVICE.

{ Luke 22
24-27 }

GOLDEN TEXT.—Let this mind be in you, which was also in Christ Jesus.—Phil. ii. 5.

INTRODUCTORY.

The last quiet intercourse between Christ and His disciples was enjoyed in the upper room in Jerusalem when they were met to observe the Passover Feast, at which Christ instituted the sacrament of His Supper. Several impressive and instructive incidents occurred during the progress of the feast. One of these to which our attention is called in to-day's lesson took place near the beginning.

I. A Strife for Position.—It is not without significance that this contention for places of honour should have taken place at this most memorable and impressive meeting. The disciples were not perfect men. They had their faults and failings, and these are not concealed in Scripture. What was good in their characters is recorded as examples to be followed. What is evil is also told that we may learn to avoid whatever is blameworthy. Judas kept the purse for the company; as treasurer he might think he was entitled to a place of honour. Peter, James and John had enjoyed special privileges on several occasions. The mother of James and John had asked that her sons might sit at the right and the left hand of the Heavenly King. Some of them had evidently pushed their claims till they strove with each other to be accounted greatest. The principles that govern in Christ's kingdom differ from those that prevail among earthly rulers. As soon as the contending disciples were in a condition to listen Jesus points out to them this distinction. "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so." The kings of the East were despotic. They looked upon their subjects as if they owned them and could do with them as they pleased. They liked to be called benefactors even though they had no claim to the title. In the kingdom of God it was to be otherwise. There would be differences in ability. Some would have greater endowments than others, greater capacities for service, only there would be an absence of self-seeking. The ambition would not be for places of honour, but who should be able to render the greatest and best service. The greater was to be as the younger, just as it was customary for young persons to respect the old and render them service, so the greatest should have the same humble and respectful disposition towards all.

II. Service the Highest Honour in Christ's Kingdom.—Jesus asks the disciples the question: "Whether is greater he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as He that serveth." The servant occupies the inferior position; the guests at the table occupy the places of honour. But yet much depends on the person. Outwardly honour was accorded the disciples, and in one instance Christ Himself served. It was on this occasion that He washed the disciples' feet. In the performance of that kindly and customary act He showed that true greatness was inherent in the character and in the spirit in which service was rendered. The truly great can dignify and ennoble the commonest action when performed from a right motive, and with a benevolent end in view. It has been said that the angel Gabriel would not mind whether he was sent to rule a kingdom or sweep a crossing. It is serving and obeying God that constitutes true greatness. If Jesus washed the disciples' feet, we need account no action that is done for the good of others and in Christ's name as mean or unworthy. While Jesus in the tenderest manner rebukes the faults of the disciples, He at the same time commends them for what is praiseworthy in their conduct. He says to them: "Ye are they which have continued with Me in My temptations." They had continued with Him throughout His ministry with a rare fidelity. Temptations here mean trials. To the rulers of the people Jesus had been an object of dislike and hatred, which of late had grown more deep and bitter than ever. Yet they continued faithful, and their love and attachment had increased the more they saw of Him and the more they understood His teaching. This fidelity merits His approval. It will also obtain its reward. He says to them: "I appoint unto you a kingdom." The certainty of this reward is assured by the fact that as His Father had appointed unto Him, so He covenants with them. They are to enjoy the closest fellowship with Himself. This is symbolized by eating and drinking at His table, and they are to "sit on thrones judging the twelve tribes of Israel." That is the spiritual Israel that is to constitute the new kingdom. The fulfilment of this promise may yet extend far into the future, but it is true now. What kings or what philosophers have exercised an influence so long-continued and so intensely real and spiritual as that exercised through all the Christian centuries, and never so great as now, by the apostles of Jesus Christ?

III. Over Self-Confidence.—Jesus turns to one of them and individually addresses him in earnest tones. Twice He repeats his name to arouse his attention. Then He tells Simon Peter plainly that he is exposed to great danger. "Satan hath desired to have you, that he may sift you as wheat." Judas had been sifted, and he proved to be as chaff. In passing through the temptations to which he was exposed he had fallen utterly. With Peter it would be different. He did not come through the severe trial without great and grievous loss, but Satan would not triumph over him. Jesus tells him: "I have prayed for thee, that thy faith fail not." Christ's intercession always prevails. His prayer for Peter was answered, but he had to pass through the trial. It would be blessed to him and made a means of blessing to others. The memory of his fall and the intercession of Jesus on his behalf would ever after keep him humble and would make him less presumptuous and more distrustful of himself. At this point in the very warning He is giving, Jesus conveys to Peter a hint that he would come through the temptation, severely as it might shake him, in safety, for He says: "When thou art converted." When he has repented of his sin and is forgiven and restored, he is exhorted to strengthen his brethren. Knowing by experience the dangers of temptation, he would be better able to warn others, and to strengthen their faith by recounting how by God's grace he had been enabled to overcome. Notwithstanding the warning Peter is as confident as ever. He declares his readiness to go to prison or to die for Christ. He meant it at the time and was sincere in saying it, but he did not know his own weakness or Satan's strength. The Saviour tells him plainly that before morning Peter would thrice deny Him, and the lesson ends with statements that trials await them. Again Jesus refers to His imminent sufferings, and quotes from the prophecy of Isaiah, adding that "the things concerning Me have an end," that is, in Him they would all be fulfilled.

PRACTICAL SUGGESTIONS.

An unsanctified ambition leads to strife.

Contention is everywhere an unlovely thing, and nowhere does it appear more so than in connection with sacred things.

Self-renunciation is the only way to true greatness. In the kingdom of God self-denying service is the characteristic of its citizens.

Temptations come to all. Trust in Christ and His grace can alone secure our deliverance.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 8th, 1890.

MINISTERS' sons came to the front in the great criminal trial at Woodstock. Mr. Osler is a son of the Rev. Canon Osler formerly of Dundas. Mr. Blackstock is the son of a retired Methodist minister. Mr. Helmuth is a son of the well known Episcopal divine of that name. The old slander that ministers' sons never amount to anything is not true of Ontario. It never was true anywhere.

THE great speech of Mr. Osler fully given in the *Globe* furnishes a good opportunity to compare the greatest effort of our greatest criminal lawyer with the best reported addresses of members of the British Bar. In point of strength Mr. Osler's closing address was certainly equal to anything left by Erskine, Curran, Sir James Mackintosh or any leader of the English Bar. In polish, however, the Canadian leader is not equal to the Englishmen. He is as strong as Sir Charles Russell in the best part of Sir Charles' defence of Parnell, but Sir Charles' work has more of a literary flavour. Canadians are too busy to polish up their sentences.

THE proposal of the Minister of Education to raise the age at which certificates can be granted from eighteen to twenty-one throws a ray of light on Sabbath school work. If children should not teach children in the day school much less should they do so in the Sabbath school where religious experience is needed in addition to knowledge. One of the chief difficulties that an efficient superintendent has to contend against meets him at this point. For some reason or another many teachers think that when they begin to get up in years they should leave the Sabbath school. People in middle life who have never taught think it too late to begin. By sheer necessity a superintendent is often compelled to take teachers that he knows have not the requisite experience. But what can he do? It is very easy to stand aside and repeat the phrase "children should not teach children." The child who tries to teach may not be doing first-class work but he is doing better work than the cynic who does nothing more than stand and repeat a phrase that a parrot could repeat equally well.

THE most fastidious critic of forensic affairs could not find fault with the manner in which the great trial at Woodstock was conducted. It is quite true that the leading counsel for the defence made one or two displays of petulance but some allowance must be made for a man who is overworked and overmatched. The trial was conspicuously fair. His honour Judge MacMahon held the scales evenly. The leading counsel for the crown—a man of immense energy and resources—was studiously moderate and seemed willing at all points to yield anything reasonable. He did not press the case unduly against the prisoner. Throughout the whole eight days there was not a "scene" in court. Everything was done with dignity and within a reasonable time. A noted trial began in New York on the same day and the jury were not selected when the Woodstock trial was over. After all we Canadian people can discharge difficult and responsible duties as well as any other people when the responsibility is laid upon us.

HIS HONOUR JUDGE DEAN, of Lindsay, is one of the most useful men in the Methodist Church. Certainly he was one of the most use-

ful members of the late Conference. His clear, hard, business sense contrasts most pleasantly with the effusive utterances of some of the clerical members. Several brethren were very anxious to have a field day on civil and religious liberty, and tried to push their report in before most important church business. The Judge urged the Conference to give their attention to some purely church work before they looked after the affairs of the nation. The advice was taken, and similar advice might well be taken in other church courts. There is nothing that will bring a church court into utter contempt among pious people more certainly or more quickly than spending time over political or semi-political questions, while spiritual matters are being ignored or neglected. The church that leaves spiritual affairs to dabble in politics cannot blame its members if they consider politics more important than spiritual affairs.

THE fact that a few Canadian students go to the seminaries of the American Presbyterian Church proves nothing either way in regard to the comparative merits of Canadian and American Theological schools. Every other kind of people pass and repass from the one country to the other and it would be a miracle if a few divinity students did not cross the line occasionally. American students go to Scotland but that does not prove that Princeton and Union are inferior to the colleges in Glasgow and Edinburgh. The fact is in these days of travel people in every line are constantly moving and students of divinity move like other mortals. It cannot be too frequently repeated that colleges, even the best equipped and ably conducted colleges, cannot do half as much for students as many sanguine young men expect. No college can put brains into a student. No college can think for a student. No college can give a man the capacity for dealing successfully with his fellow men if nature has not done anything for him in that way. Colleges are grossly wronged when denounced for not doing for students that which can be done only by the Almighty or by the student himself.

NOW that Church work is going on with activity let us try a little more union among ourselves before negotiating for organic union of all the Churches. There are scores of good pastors working in isolated fields to whom a visit from a live professor or other leading man would be a great thing, but the isolated brother is afraid to ask because he does not believe there is union feeling enough in the Church to grant his request. The only actual tie that connects some congregations with their Presbyteries is the statistical report sent to the Clerk at the end of the year. In cases of that kind the union feeling is not strong. In some towns where there are two Presbyterian congregations the union sentiment exhausts itself in mutual sheep-stealing. Neighbouring ministers sometimes display their union feeling in as rational a way. It goes unsaid that the feeling in some Presbyteries and perhaps in all Presbyteries sometimes does not show that brotherly love is the prevailing passion. If there is anything in the union cry more than mere gush, let the Churches, the Presbyterian among the number, begin and cultivate a spirit of union among themselves.

THERE has been a good deal written lately about compulsory voting, and we hope the agitation will be kept up until the Dominion and Provincial laws are so amended as to enact that electors go to the polls or give a sufficient reason for not so doing. A large number of election trials will probably take place within a few months, and we ask our readers to keep their eye on the evidence and see if nine-tenths of the mischief is not caused by "getting out the vote." There is seldom any trouble with citizens who go to the polls of their own accord and vote for their candidate. The trouble is with electors who are too careless to go or who hold back to see how much money can be made out of their franchise. We have never seen an objection to compulsory balloting that would stand a moment's serious examination. The cry about the liberty of the subject is nonsense. Taxation is interference with the liberty of the subject. So is statute labour. So are custom house duties. So was the Scott Act. So is the license law. So is every kind of law. To compel a man to go to the polls is not more unreasonable than to compel him to serve on a jury. The verdict of the whole people on a question of national interest is surely of as much importance as a verdict on a small law-suit.

KNOX AND ITS NEW PROFESSOR.

IT is to be regretted that the arrangements at the opening of Knox College session were not slightly different from those carried out. The occasion was one of unusual importance. A new professor was formally installed, giving additional interest to the proceedings customary at the public ceremonial of beginning a new session. Part of the proceedings were in charge of the Presbytery of Toronto, and part under the auspices of the Senate of the College. All were in perfect harmony and were impressive and satisfactory. The only disappointing thing was that the meeting was not held in a larger and more commodious place than in Convocation Hall. For all ordinary purposes that necessary collegiate adjunct is well fitted, but for a large assemblage it is unsuitable. At the usual opening and closing exercises of the session its capacity is fully taxed, but it is not equal to the comfortable accommodation of the numbers desiring to be present on occasions of unusual interest. For the particular gathering of last week intimations were sent to the various churches in the city, most of them dispensing with their weekly prayer meetings to give the people the opportunity of attending. The result was that the hall was uncomfortably crowded, imperfectly ventilated, and numbers failed to gain an entrance. It would not have derogated from the scholastic character of the occasion to have held the meeting in some one of the central and commodious churches that would have cheerfully been given for the purpose, and then a larger number would have been enabled to listen in comfort to the very able inaugural lecture, which from the nature of the case demanded close attention. For several years past the college authorities have held the closing exercises in one or other of the city churches with the best results. It is for the best interests of the institution to come into close touch with the people, and it is now obvious that it would have been advantageous to have followed the same course at the opening of the present session.

The services connected with the induction of the new professor were in every respect most satisfactory. They were orderly, impressive, duly proportioned and not unduly protracted. They were highly creditable to the Toronto Presbytery. The absence of Dr. Laing, Moderator of the General Assembly, through illness was to be regretted, but so far as he was able the part assigned him was adequately and efficiently discharged. To him the duty of addressing the newly-inducted incumbent of the chair of Apologetics was allotted. His address was forwarded and read by Professor McLaren. It was vigorous in thought, comprehensive in its scope, full of generous and kindly feeling, and of commendable brevity. It was in every way worthy of the occasion and of the Moderator. Dr. Parsons' address to the people was terse, earnest and practical. It was a plea for a larger and more complete equipment of the teaching staff. Stress was laid on the more thorough study of the English Bible, and the special needs of a class who in spirit and consecration are capable of doing excellent work in the Christian ministry, but who cannot command the advantages of a full university training. The Doctor was careful to maintain that a full academic course was essential if it could be obtained.

In introducing Professor Thomson as the lecturer of the evening, Principal Caven spoke of him in terms of highest eulogy. This means much. Principal Caven is too conscientious a man to indulge in high-flown expressions of complimentary courtesy. In his utterances he means to the full what he says. Neither did he speak without knowledge. The position taken by Professor Thomson in his university course, the excellent work accomplished by him in his brief pastorate, and the academic work he has already performed both in Knox and Manitoba Colleges amply justify all that the Principal felt called upon to say in his behalf. The introductory lecture was in itself a masterpiece. There is no extravagance in saying that had it been delivered in any of the famous seminaries on this continent or in Great Britain it would have been highly appreciated by all most competent to form a just estimate of its value. In the addition of Professor Thomson to its staff of instructors Knox obtains a most valuable acquisition. He is evidently a man possessed of large mental grasp, thoroughly trained mind, wide reading and familiar acquaintance with the trend of existing thought, along with which qualities there is also evident a devout and reverential spirit and an attractive modesty. He will doubtless exercise a powerful influence for good over the minds of those who come under his care. There is one consideration in his behalf which we

spontaneously bespeak. His physical health at the present time is by no means robust. He is just the kind of man to have a large amount of extraneous work of a public nature thrust upon him. To undertake such, even beyond his ability, would, so far as inclination goes, be deemed no hardship by him. He is devoted to his work, but in the interests of the college and for his own sake it is desirable that as little pressure as possible should be put upon him to engage in work outside his own special sphere, which, until he fully regains his health, will be amply sufficient for his energies.

The inaugural lecture was a massive and compact elucidation of the great and important subject with which in his ordinary work Professor Thomson will have specially to deal. The propriety of selecting such a subject and its mode of treatment was remarked upon, some considering that it was rather abstruse for a promiscuous audience. There is room for difference of opinion on this point, but one thing is certain that in dealing with his subject as he did the new professor was at his best. After all, may it not be good even for a promiscuous audience once in a while to come in contact with robust, vigorous and sustained thought on questions of the highest philosophic and scientific interest? The audience, however, was not so very promiscuous after all. The large number of ministerial brethren, many of them from a distance, would be able to follow with keen appreciation the masterly and logical sequence of thought with which the lecturer advanced his powerful argument. Without affectation the audience can be described as a representative one, and those composing it are more or less accustomed to consecutive thought that they could not fail to follow the line so undeviatingly pursued by the lecturer. The style of the lecture was in harmony with the theme and its mode of treatment. It is appropriate, concise and lucid. There is no indulging in the jargon of the schools, no unnecessary employment of technical phraseology to make a show of learning, no redundancy of expression. In a remarkable degree Professor Thomson is not only endowed with the capacity for strong thinking, he is equally gifted with an adequate and power of appropriate expression, eminently fitting him for the important chair he has been appointed to fill. Knox College and the Church generally are to be congratulated that the services of Professor Thomson have been recognized and secured. The well-wishes for his success are general and hearty.

DOES IT PAY TO BE IMMORAL?

A GREAT crime attracts of necessity a large degree of human interest. The trial concluded at Woodstock of the unfortunate young man who was found guilty of a cruel and heartless murder has aroused everywhere more than ordinary interest. This is due to the social position of the criminal and his victim, and also to the peculiar circumstances in which the crime was committed. A young man was decoyed from England by gross misrepresentation and direct falsehood. It was represented to him by young Birchall that the latter was possessed of valuable farms, and that the two should go into partnership. No such farms existed. The fraud was on the eve of discovery and the duped Benwell is taken ostensibly on a visit to one of the alleged farms but in reality to the Blenheim swamp where a few days afterwards the body was found with two fatal bullet wounds in the skull. The details are familiar, having been gone over again and again in the investigations held and in all their fulness at the trial.

The court proceedings at Woodstock reflect credit on the administration of justice in Canada. The promptitude with which Birchall was put on trial and the manner in which the entire proceedings were conducted are creditable to all concerned. The Spring Assizes were held too early to admit of the case going to trial then, and in this the prisoner gained rather than lost. The excitement in the locality and indeed all over the country was so great that it is possible the accused would not have received the just consideration that was his due. The interval gave time for the subsidence of excited feeling and afforded an opportunity of approaching the case in a spirit of judicial calmness. The entire conduct of the case has evoked expressions of approval from the British and United States press which seem both reasonable and just. The proceedings contrast favourably with the uncertainty that so often attends similar judicial trials in the Republic. The selection of a jury was of the utmost importance. The right of challenge was freely exercised yet there was no waste of time. Forty minutes sufficed for a satisfactory completion of the

panel. The judge presided with the dignity the occasion demanded and was scrupulously careful that the accused should have all the advantages the law allowed. He appealed more than once to the jurymen's sense of fair-play and to the heavy responsibility that rested on them. In his summing up of the evidence he was conspicuously fair and impartial. The counsel for the crown marshalled with singular lucidity the terrible array of facts that pointed so conclusively to the guilt of the accused, but he showed no desire to deal unfairly with the evidence presented, and he never pressed unduly a point concerning which there was room for reasonable doubt. The counsel for the accused had a more difficult task assigned him which he discharged with great ability. There is but one opinion as to the fairness of the trial. Even the condemned man is reported as having expressed himself as satisfied on this point.

Now that the trial is over and the unhappy man's span of life is rapidly nearing its close, he will have an opportunity for reflecting on the course that has led up to so terrible a culmination. In his case it is not so long since life with all its glittering promises and its golden opportunities opened up alluringly before him. He had many advantages. Starting in the race of life he had few of the obstacles that impede the progress of many who have grappled with stern difficulties and been every way the better for the conflict. He had a good home, early educational advantages of a superior kind, a course at Oxford which his own folly prematurely shortened. Family and social advantages which properly appreciated would have been helpful. These were flung away with a careless hand, and he drifts forth as an unprincipled adventurer.

In some quarters it is the fashion to ascribe his conduct to the absence of a moral nature, and tracing his abnormal privation to heredity and environment. To deny that heredity has a powerful and direct influence in the shaping of moral as well as of physical characteristics would be absurd, but it is just possible that too much may be made of heredity and environment. The light it is fitted to give for the guidance of life is of great importance, but it is possible to ascribe more to it than it is capable of accomplishing. When it is pushed to the extreme of superseding moral considerations it is being carried too far. If he is sane, whatever a man owes to heredity or however unfavourable his environment he is still held accountable as a moral agent. The disposition in some quarters is to hold a man irresponsible if his grandfather was a scoundrel or his more immediate ancestors loose livers. It used to be the custom to seek escape from the consequences of transgression by ascribing it to Satanic agency. With some it is the custom to put heredity and environment in the place of the Evil One, and reduce the man of criminal inclinations and habits to a condition of moral irresponsibility. Whatever the source of incitements to evil, man is held responsible for his actions. To the apostolic statement there is no exception: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." In this state of probation the Maker of man has provided the means for his deliverance from the power of evil, and a pathway for his moral progress is opened up. It is neither true to fact nor Scripture that heredity closes the door against a man's deliverance from the domination of his sinful nature. Nor is it true that heredity cancels moral responsibility. The person who pleads heredity as an excuse for wrong actions is presumably one who wills to do evil. If Birchall's unhappy career is employed for the purpose of weakening the sense of moral responsibility, it is a perversion of the lessons his crime is emphatically fitted to teach.

One of the obvious truths the crime and its sequel clearly impress is that crooked ways lead to disaster. The young man lived by his wits, the worst of all possible ways of making a living. The qualities of which he has shown himself possessed properly applied would have enabled him to earn an honest living and occupied an honourable place in society. Instead he chose the slippery path of the characterless adventurer and it has cost him his life. The praise of honest industrious application to legitimate pursuits is not metaphorical but real. In that only can true prosperity and happiness be found. As long, however, as thought, speech and endeavour are saturated with the idea that the acquisition of wealth is the one thing worth living and striving for, men will not be scrupulous in the means employed in gaining what so many believe to be the supreme end of existence in this world. The long line of adventurers will not be closed by the execution of Reginald Birchall.

Books and Magazines.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—This most admirable monthly is a great favourite with the little people and deservedly so. It is carefully edited, beautifully illustrated and finely printed.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—The weekly issues of this high class periodical supply a plentiful amount of interesting and instructive reading for the wide circle of readers for whose benefit it is specially designed. Its illustrations are numerous and of excellent quality.

ST. NICHOLAS. (New York: The Century Co.)—There are many attractive features in this month's number of *St. Nicholas*. One paper in particular with its illustrations, "Through a Detective Camera," will be certain to secure attention. Descriptive, historical and general papers, well told stories and numerous poems, with numerous and fine illustrations make up an excellent number.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The reproduction of Horace's Odes in appropriate English accompanied by fine artistic illustrations is a special feature in Scribner's. This month "The Lover's Quarrel" which serves as frontispiece is a fine piece of work. The principal descriptive illustrated papers in this month's number are: "With a Cable Expedition;" "The City House in the West;" "From Port to Port with the White Squadron;" and "The Lake Country in New England." N. S. Shaler supplies a second paper on "Nature and Man in America," and Mrs. Sylvanus Reed presents her views on "The Private School for Girls." The serial story "Jerry" is continued and there are short stories and poems of decided merit.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—*Harper's* for October is particularly strong. There is not only great variety in the contents but a number of papers are particularly attractive. "A Moose Bull Fight" serves as frontispiece and an appropriate illustration to the opening paper, "Antoine's Moose Yard," the story of a hunting expedition into the feeding grounds of the Moose, near Crooked Lake, Canada. "New Moneys of Lincoln's Administration;" "Reminiscences of N. P. Willis and Lydia Maria Child;" "The First Oil Well;" "Agricultural Chili;" "Nights at Newstead Abbey" are some of the more notable papers in the number. "Port Tarascon," by Alphonse Daudet, and quite a number of short stories, and poetical contributions add attractiveness to this month's issue.

THE CENTURY. (New York: The Century Co.)—Joseph Jefferson's finely written and most interesting autobiography ends with this month's instalment. Professor Darwin, of Cambridge, England, contributes a scientific paper of great interest on "Meteorites and the History of Stellar Systems." "Prehistoric Cave-Dwellings;" "An Artist's Letters from Japan;" "A Hard Road to Travel out of Dixie;" "Out-of-the-Ways in High Savoy," by Edward Eggleston; "The Women of the French Salons" are all interesting and finely illustrated. Miss Helen Gray Cone writes on "American Women in Literature;" and Henry Cabot Lodge discusses, "Why Patronage in Office is Un-American." Mrs. Amelia Barr's powerful novel "Olivia" is completed and there are two good short stories, several poems and the usual departments that add to the attractiveness of the *Century*.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The conclusion of Mrs. Deland's "Sidney" occupies the first place in the *Atlantic* for October, and the final chapters have that intensity of feeling which is called forth by the statement of the theory of her story; namely, that love and self sacrifice are the things which alone make life worth having. "Felicia" comes to a climax in the marriage of the heroine with a man, to whose occupation in life both she and all her friends strenuously object. Dr. Holmes' "Over the Teacups" also relates to marrying and giving in marriage; and, moreover, describes a visit to a certain college for women, not a thousand miles from Boston. The first chapters of a forthcoming serial story by Frank Stockton are announced for next month. The other striking papers of the number are a consideration of Henrik Ibsen's life abroad and his later dramas, Mr. Fiske's "Benedict Arnold's Treason," Mr. J. K. Paulding's "A Wandering Scholar of the Sixteenth Century,"—Johannes Butzbach.—Mr. McCracken's account of Altdorf and the open-air legislative assemblies which take place there, and Professor Royce's paper on General Frémont. Miss Jewett's Maine sketch, "By the Morning Boat," and a poem by Miss Thomas on "Sleep," should be especially remembered. The usual Contributors' Club, and several critical articles, one of which is a review of Jules Breton's "La Vie d'un Artiste," complete the issue.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk and Wagnall's; Toronto: William Briggs.)—The number for October opens with a scathing article on "Cardinal Lavigerie and his Anti-Slavery Crusade," by Rev. J. C. Braaq. Dr. Ellinwood follows with a graphic sketch of a "Foreign Missionary of Old Testament Times." Prof. Hulbert, of Seoul, gives a fascinating and thrillingly interesting story of "The Introduction of Christianity into Korea by Roman Catholic Missionaries," many of whom suffered martyrdom for the faith. "Undenominational Mission Work" is a timely and able presentation of that subject, by Rev. James F. Riggs. "The Prayer for Labourers," by Dr. Pierson, will touch many a heart and ought to evoke much earnest prayer. Dr. Lattie presents cogent reasons to show that the "Results of Modern Missions" will be permanent. That veteran African missionary, Lewis Grout, contributes a valuable article on "Mahdism and Missions in the Soudan." Dr. Starbuck gives us the cream of all the foreign missionary periodicals culled and put into English. Besides these papers in the literature section, we have a highly valuable sketch of "The Foreign Missions of the Moravian Church," and a terse and pretty full description of "Missions and Sects in the Turkish Empire." In addition to all this there is no little correspondence, many striking editorials; also nine pages of General Missionary Intelligence and the latest news from all lands. It is a fresh and grand number, and proves that the cause of missions is alive and progressing the world over.

THE MISSIONARY WORLD.

WOMAN'S WORK FOR WOMAN.

The New Testament sounded the key-note of woman's emancipation from the tyranny of old customs, and welcomed her to a share in the active service of redemption. The old dispensation had given a promise which cheered every Hebrew mother's heart with hope, and here and there as in the stories of Hannah and Ruth and Esther, appeared beautiful illustrations of what woman's influence might accomplish in the world. But outside of the Jewish Church the worst element in the darkness of heathenism was the oppression of the female sex.

The very fact that woman was specially honoured in the advent of the Messiah seemed to presage a new and more ample sphere for her influence. The two sisters at Bethany, instead of being hidden away like the inmates of a moslem harem, and forbidden to share the blessings of the Saviour's visits, seem to have had the same intimate acquaintance and friendship with their brother's guest that would be accorded to the wives or sisters of a modern Christian home. Dorcas was as free and as efficient in her Christian activities as any modern president of an orphan asylum or a woman's home. Priscilla taught theology when crude and uninstructed young missionaries needed further training; and of all the men and women in the Church in Cenchrea, Phœbe alone was immortalized by her Christian service.

It must have been a matter of disappointment to Paul, when he crossed the Hellespont and entered Philippi, that he did not receive a welcome from that "man of Macedonia," whom he had seen in his vision. But the only welcome he found was in a woman's prayer meeting by the river side, and Lydia, a woman of affairs and of aggressive Christian influence, became his hostess and his chief patron.

As for the men of Macedonia his first encounter was with a sordid syndicate who were making merchandise of the wild vagaries of a demented girl. She had been restored and converted, and their business was ruined, and in consequence Paul was mobbed. The last chapter of the Epistle to the Romans shows how extensive and how free was woman's work in the church at Rome.

In the days of martyrdom woman bore her part in heroic courage and in suffering unto death. In Carthage and in Rome, in far-off France, and wherever the long struggle of Christianity with heathenism was waged, the delicate forms of women and of girls were tortured and mangled for their faith. In hundreds of instances also woman, who in the bloody invasions of savage tribes was spared from carnage only to be born into slavery, became a herald of the cross. Even in the courts of savage kings we find her the centre and source of Gospel light. The conversion of Vladimir of Russia through his Byzantine wife was a case in point.

In no country has woman's early influence in the propagation of the faith been more remarkable than in France and Britain. Clovis on the eve of battle vowed that if victory should be given him he would thereafter worship the God of his Christian wife, Clotilda. The victory was won, and in pursuance of his vow he was baptized with three thousand of his court and his army. It has been truly said that not merely Clovis and his army were baptized, but a great empire and the whole civilization and destiny of Western Europe.

When the rude Saxons of Britain were to be reclaimed, and that Christianity which their savagery had well nigh trodden out on the shores of Kent was to be restored, the way was opened by a Christian princess of Burgundy, who in her marriage to the King of Kent had stipulated that she should be free to worship the true God and His Christ. Canterbury was really founded by Queen Bertha, who prepared the way for Augustine and his monks.

In the modern movement of Christian benevolence the women of the Roman Catholic Church were earlier in the field than those of the Protestant Churches, but they worked under the rules and restrictions of conventual orders. It is quite to the credit of Romanism that its sisterhoods have in modern times been mobilized for active service at home and abroad. Though the missionary idea in the Roman Catholic Church is that of a celibate priest, yet the Sisters of Charity go in groups to all lands, and their hospitals and orphanages rise up as by magic wherever human suffering is found. Only praise and commendation can be given to the self-denying devotion with which this noble work is done.

But a far better development of woman's work in missions and in all benevolence is that which has been shown in Protestant Christendom within the last quarter of a century—better, first, because it is freer; second, because it aims at the subsidizing, not of a professional class, but of all Christian womanhood for the work of Christ; and third, because the example and influence of the married and unmarried women of Protestant missions are more positive than that of isolated sisterhoods. They illustrate the home—of which China and India know nothing—instead of the convent, which Buddhism already has; and they give stronger evidences to the freedom which all women should claim.

It may be said that on the home side the woman's work of Protestantism does not in fact subsidize all the talent and moral power of Christian womanhood in the Church. This is, indeed, too true, but its tendency is in that direction; that is its ideal and its aim, and in no other one enterprise has so large a portion of its membership, male or female, been enlisted as in woman's missionary work. We have observed the growth and operations of woman's foreign missionary societies for the last twenty years, and have been more and

more impressed by their stability in organization and their advance in efficiency and power.

In all Protestant Churches the impulse is one and universal. Suspicions, doubts and fears which conservative men entertained at the outset have disappeared. No denomination would think of dispensing with this potent auxiliary force. It were difficult to say whether its success abroad, great as it is, or its reflex power at home, has been the greater.

The late Dr. Mullens, of the London Missionary Society, maintained that, as a uniform law, home charities of every kind had grown out of the broader and deeper movements that had been stirred by the spectacle of woman's debasement in heathen lands. He traced nearly all the societies for evangelization in Great Britain to the antecedent impulse which arose about the beginning of the century to give the Gospel to distant lands.

Whatever may have been the facts in England, it is certain that the great tide of sympathy which first sprang up in the hearts of American women for their enslaved sisters in the zenanas of India has inured to the good of our own frontier settlements and of the freedmen in the South. The women of the churches never before so fully realized their power or were so disposed to use it in all earnest service for Christ and humanity.

The movement was timely for more reasons than one. 1. It arose at a time when the zenana system had begun to be questioned, and teachers were demanded to instruct ignorant and neglected wives. The door opened just as the messengers arose—as in the case of Cornelius and Peter. 2. The movement was called for at a time when the women of America had just learned something of their united strength in their efforts for the relief of our wounded soldiers. 3. This work in foreign missions came forward at a time when there were many bereft and bleeding hearts which needed the care, and through care the solace, which the service of the Great Sympathizer so often presents. From its very beginning it has proved a resource to many a widowed soul who in deep sorrow was wondering for what object her life was still prolonged. 4. The movement came at a time when, in the North at least, American womanhood was beginning to feel the influence of an unexampled reign of wealth and luxury. Steadily for the last twenty-five years money has been growing in social power, and more and more asserting itself as an aim in life. Old standards of estimate—knowledge, culture, character—have lost ground before the influence of the "gold basis," and the temptation to worldliness and display has been greater than in any previous period of our history, or, perhaps, any history. The "social columns" of the secular press have fed the flame of this craze for wealth, and certain classes of magazines have made it a special aim to cater to the unwomanly ambition for money. Some months ago one of our popular monthlies gave the public an article on "The Rich Women of America." Several portraits were given, with the names. Some were marriageable young heiresses! It is vulgar enough for men to parade their money-bags or have others do it for them, but to drag down woman from the purity and dignity of her true character and place her in the arena for such a show, and especially to advertise heiresses, is demoralizing alike to womanhood and to manhood, and seems to point already to social and national decay.

Fortunately the counter-movement in behalf of missions and other forms of Christian benevolence has in many cases interposed a wholesome check to this unhallowed ambition. Side by side with this rush of worldliness and display, and often across its current, there has gone forth an influence that was elevating and ennobling. There are multitudes, even among the wealthy, who have learned that there is something higher than empty display, and who have instilled into the minds of their daughters aspirations for practical sympathy with the wants and woes of the world. In many a family of wealth the counter-balancing influence of the missionary interest has been welcomed as a safeguard. With it has come a wide range of information concerning lands and peoples and institutions which would not otherwise have been gained. If nothing else had resulted from woman's work in missions, its educational influence in families, the better impulses with which it has enriched and ennobled womanhood, the widespread altruistic spirit which now shows itself in Zenana Bands, Christian Endeavour Societies, or among the Daughters of the King, would repay a hundredfold all that has been expended.

Nor has its influence been confined to the female sex. The prayers which have been offered for nearly a generation in Christian homes, the increased intelligence, the glow of ennobling enthusiasm, have affected sons as well as daughters. What wonder that there are thousands of young men now rising up and offering themselves for the mission fields! Recently, when the brave and dauntless Mackay fell at his post in the Uganda Mission, and the sudden call came to England for others to take his place, nine volunteers at once presented themselves.

On the foreign field the supplement of this home interest is found in hundreds and even thousands of women, married or unmarried, who in school or zenana work, in the hospital and the dispensary, are exerting a quiet but potent influence which no computation can measure. It comes not "with observation." The change wrought in the surrounding community is one thing accomplished. It gradually refutes and destroys the Oriental theories of woman's sphere. The conscious dignity of woman appearing in utmost freedom in the home, in the school, or worshipping in the mixed assembly, breaks down old prejudice, and rebukes the blind conceit of men who, in enslaving woman, have blighted their own happiness and destroyed the welfare of their families.—*Dr. Ellinwood, in Missionary Review.*

TEMPERANCE AND LONGEVITY.

An endeavour was recently made to show that total abstainers do not live so long as those who consume alcohol in moderation; also, strange to say, that those who often drink to excess outlive the teetotalers. Statements purporting to come from the medical profession in England were adduced in support. The whole story had a suspicious appearance. The facts were evidently cooked, but so skilfully as to deceive unwary people.

All persons possessing common-sense are aware that an excessive consumption of alcohol leads to ill-health and a high rate of mortality. But many are not convinced that even what is called moderate indulgence tends to lessen the duration of life. The United Kingdom Temperance and General Provident Institution, London, England, has two classes of insurance, one for total abstainers, and another for temperate people who are not total abstainers. All insurance offices carefully avoid insuring the lives of drunkards, or of those whom they suspect to be inclined to over-indulgence. That of itself is sufficient to show that the universal experience of life offices is that alcoholic excess means a high rate of mortality. The directors of the before-mentioned institution at their last annual meeting reported that for the total abstinence section on the whole number of life policies for every 100 claims estimated to fall due by the actuary's tables there had been only fifty-nine deaths, but that in the general section—that is, among those who drank in strict moderation—the deaths amounted to eighty-six out of the expected 100. Therefore out of equal numbers of two lots of insurers—total abstainers and temperate men—the abstainers showed forty-five per cent. better than the temperate drinkers.

What is a moderate consumption of alcohol? "Cassell's Family Physician" is a book written by physicians of the London hospitals. In the article on alcohol, evidently not by a total abstainer, it is stated that the average London beer contains five per cent. of alcohol; also, as the result of scientific experiments, that two ounces of alcohol consumed in beer should be the daily maximum allowance for a strong man. This would represent two pints of London beer. But, it is added, for most people one-half, or at the outside three-fourths of that allowance would be sufficient. However, the experience of the United Kingdom Temperance and General Provident Institution goes to prove that total abstinence is the better plan.—*Toronto Daily Mail, Sept. 11, 1890.*

CLEAN THE BACK LANES AND ALLEYS!

At this season of the year the public health should be as carefully looked after as at any other time.

Many of our Aldermen and Councillors in Canada believe that because the hot weather is over they are therefore at liberty to relax their efforts in the health department, and rest quietly until next summer.

This is criminal negligence, and accounts in a large measure for the great amount of sickness that now exists. The cool autumn should be the healthiest season of the year in all the large towns and cities of Canada.

One great source of trouble and disease is the large amount of decayed animal and vegetable matter that is allowed to accumulate in back lanes and alleys.

The hot weather has dried up this decayed matter, and the strong winds carry it over city and town in all directions, when it is inhaled and swallowed by our citizens in their daily walks; it even enters our stores and dwellings.

The result is that hundreds who are not constitutionally strong are poisoned and laid up by Typhoid fever and Diphtheria and other malignant diseases.

To guard against danger of this kind, let us sound a note of warning to every man and woman in Canada who does not enjoy perfect health and strength. Those who are weak, nervous, irritable and sleepless; as well as all who are ailing from Dyspepsia and Indigestion are always the first to be attacked. Men and women who have sluggish circulation and impure blood, stand on dangerous ground, and require immediate attention.

The great armour of defence, and the people's strong rock of safety, is that infallible remedy, Paine's Celery Compound. It is the only preparation known to science which can thoroughly build up the nerve and brain power as well as strengthen the body by continually keeping the liver, kidneys and bowels in a healthy state. Paine's Celery Compound as an autumn cleanser for the system is far ahead of all the drugs known to science.

It is quick and gentle in its action; it is safe and sure; and can be used by all with perfect confidence. At this season every family should have a bottle near them, and use it occasionally, and thus ward off dangerous diseases.

CANNONS VS. CANONS.

An old writer said that when CANNONS were introduced as negotiators, the CANONS of the Church were useless; that the world was governed first by MITRUM and then by NITRUM—first by ST. PETER, and then by SALT-PETRE. The manufacturers of Diamond Dyes are in no way indebted to CANNONS or CANONS, MITRUM or NITRUM, ST. PETER or SALT-PETRE for the great popularity of their goods. True, they acknowledge the great power of the press, and the kind and truthful recommendations of thousands of ladies; still Diamond Dyes have gained their present high position in public favour solely through their great merits. Imitators and makers of crude and worthless dyes, rely for success from the fact that their dyes are put up in similar style. Do not be deceived because this is done; remember the great point to be obtained is grand colours that are bright, fashionable and lasting; these qualities can only be found in Diamond Dyes.

HIGH PLAY AMONGST WOMEN.

There was a lady at Baden-Baden whose luck at the gaming tables was extraordinary and attracted general comment. She explained the secret of her success one day to a friend by telling her that she invariably followed the lead of some person who seemed to be playing in good luck. When doctors adopt a thing for their own wives and families, you may be pretty sure it is a good one. This is the case with the under-vest just introduced for ladies and children, and registered under the name of the Health Brand. Every vest of this make is stamped plainly with the word "Health." Ask your doctor what they are. He will know, and will probably tell you that his own people wear them. They are for sale by W. A. Murray & Co.

reported that they had dispensed ordinances as previously arranged: Mr. Carmichael at Pense, Melbourne and Carsdale, Mr. McKay at Broadview, Mr. Ferry at Kirkfield, Mr. Douglas at Welwyn and Cut Arm Creek fields. Mr. Carmichael was appointed to arrange a Session at Carsdale. He was also appointed Moderator of Session at Prince Albert and given leave to moderate in a call at the same place when the congregation is ready. Mr. S. McKeen was appointed to act as assessor with the Session at Prince Albert. The examination of Mr. Matheson, catechist, having been sustained, the Presbytery licensed and ordained him, Mr. Druggis preaching an appropriate sermon, Dr. King addressing the minister and Mr. Carmichael the people, who were present in considerable numbers. A commission in favour of Mr. William Motherwell, elder, Abernethy, was received. The following students were certified to their respective colleges: Messrs. A. R. McIntosh, D. Cameron, W. Gault, B.A., J. A. McDonald, H. G. Gunn, D. A. Hamilton, P. Fisher, D. Campbell, B.A., W. Grant, B.A., A. Stevenson, B.A., I. M. Millar, Jas. Buchanan and J. A. Black. Mr. Hamilton reported his visit to Prince Albert and the future supply of this point as well as of Moosejaw and Indian Head was left in the hands of a committee consisting of the Convener of the Home Mission Committee, the Moderator of Sessions and the Clerk. It was agreed to ask supply from the Synodical Committee for Broadview, Grenfell, Saskatoon, etc., and also unordained for Carsdale, Long Laketon and Welwyn. Mr. Lamont was appointed to Green Valley for the winter months. The Temperance Committee was appointed to draw up a resolution anent the present aspect of affairs in the Territories and present it at the next meeting which is to be held at Wolsley, on the second Wednesday of December at 10 o'clock in the forenoon. For this it was decided to arrange for a public discussion on the importance of Schools and Evangelistic methods.

KNOX COLLEGE OPENING.

The services in connection with the opening of Knox College and the induction of Rev. R. Y. Thomson, B.D., as Professor of Apologetics, took place last Wednesday evening in Convocation Hall. Professor McLaren proposed that, in the absence of Mr. Frizzell, and in accordance with the wishes of the Senate, Principal Caven be appointed Moderator. After devotional exercises Principal Caven spoke of the importance of the occasion on which they were assembled. The want of a professor in the department which was about to be filled by his young and able friend had long been felt, and it was therefore with feelings of pleasure that they were to proceed to the induction of Mr. Thomson. This brilliant addition to the staff of the College marked a new era in its growing prosperity; and he hoped the labours of Mr. Thomson among the students committed to his instruction would be increasingly and powerfully blessed. Mr. Thomson, he assured those present, was no novice in the work to which he had given his time and attention, having filled, for three years, the important position of lecturer in Old Testament Introduction and Analysis. Dr. Caven then read the questions of the formula, which having been satisfactorily answered, Dr. Reid offered the induction prayer.

In the absence of Dr. Laing, Moderator of the Assembly, through illness, Professor McLaren read the address, which Dr. Laing would have delivered had he been present. He congratulated the new professor on being inducted into the very responsible position he now occupied. About his abilities as a minister there was only one opinion. In this office he had laboured faithfully and well. He was now called upon to reveal the deeper meanings of God's Word; and also to resist every assault upon the fortress of our faith. In this he would doubtless meet with harsh criticism; but he had simply to look for the encouragement and strength of the Holy Spirit.

Dr. Parsons, on being called upon to address the congregation, wished to bring before his hearers a few of the wants of the college and faculty. The college, he said, had recently been seriously hampered in its work by the want of accommodation for its pupils and by the limit which had necessarily to be made to the number composing the faculty. The growing needs of the Church at large required an ever-increasing number of ministers. Dr. Robertson, Superintendent of Missions, had stated that, on the students returning to college after having spent their vacation in the mission field, there were in the North-West alone forty-eight congregations requiring regular pulpit supply. Ten of these were ready and able to receive pastors; while the remainder required probationers and catechists. Such a state of affairs as this showed very plainly that the six Presbyterian colleges throughout the Dominion were not able to turn out the required number of ministers to do the work. Something had to be done; and it was to be pleaded for both the extension of the faculty and buildings of Knox College that he was there before them this evening. In regard to the enlargement of the faculty he thought, for several well-defined reasons, that three new professors were absolutely required, viz., one for the Teaching and Study of the English Bible; one for Church History; and one for the training of students unable to take an academic course. Trusting that the alumni throughout the country and the members of the various churches would do all they could to help on the great cause, he would submit these practical suggestions for their prayerful consideration.

Principal Caven then said that, although it was not customary at the opening of the college year to make such an announcement as he was about to make, he had great pleasure in stating that the Senate and Faculty of Knox College had agreed to confer the degree of D.D. on Rev. K. S. McDonald, Fellow of the University of Calcutta, who had for many years been prominently connected with the missionary work of the Church. He was the author and editor of several theological works. Mr. Thomson was then called upon to deliver his inaugural address, the first instalment of which will be found in another column.

British and foreign.

DEAN CHURCH is preparing a volume on the Oxford Movement.

A STRA has been secured for an additional Free Church in Motherwell.

THE communicants in the Scottish Episcopal Church now number 34,344, an increase of 750.

IN Africa within five years more than two hundred natives have suffered martyrdom for their faith.

THE Free Church Choir Union at Dundee has resumed its fortnightly practices which were so successful last winter.

THE Rev. David W. Forrest, M.A., of Moffat, will conduct the services at San Remo in November and two following months.

AN overture from Invercargill on the relation of office-bearers to the Confession will come before the New Zealand Synod in October.

THE mission boat moored on the Seine at Paris in connection with the "All Mission" has been the means of achieving wonderful results.

MR. W. S. CAIRN is about to publish a volume entitled "Picturesque India: an Unconventional Guide-Book," with illustrations and maps.

THE congregation of the Kirk of Shotts is said to have resolved not to enter the church until Mr. Baird, the dismissed assistant, has been restored.

BISHOP VAUGHAN, of Salisbury, at the Catholic Conference at Liege, made an appeal in favour of the restoration of the temporal power of the Pope.

THE Rev. Daniel Mackenzie, as a deputy from the Presbyterian Church of Victoria, addressed Glasgow U.P. Presbytery, which licensed him thirty years ago.

CARDINAL MANNING, now in his eighty-second year, has been unable to say mass for some time, and is so feeble as to have abandoned all his correspondence.

CANON BARKER, the sole adjudicator, is reading the sixty-four tales on gambling sent in by competitors for the \$500 prize offered by the Sunday School Union.

THE Queensland Government has promised hearty support to the mission which the Presbyterians of the Federated Churches are about to establish among the aborigines in Queensland.

MRS. MACKAY, of Uddingston, has bequeathed over \$3,500 to Rosskeen congregation, Ross-shire, and \$2,000 to the pastor of Tain congregation for distribution among the poor of his flock.

TWO divinity students named Reid have been sentenced at Londonderry to six months imprisonment each with hard labour for systematic and extensive larceny of butter. They had carried on large transactions with Glasgow and Paisley merchants.

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ARE NOT a Purgative Medicine. They are a BLOOD BUILDING TONIC AND RECONSTRUCTOR, as they supply in a condensed form the substances actually needed to enrich the blood, curing all diseases coming from POOR AND WATERY BLOOD, or from VITIATED HUMORS in the BLOOD, and also invigorate and BUILD UP the BLOOD and SYSTEM, when broken down by overwork, mental worry, disease, excesses and indiscretions. They have a SPECIFIC ACTION ON THE SEXUAL SYSTEM of both men and women, restoring LOST VIGOR and correcting all IRREGULARITIES AND IMPURITIES.

EVERY MAN Who finds his mental faculties dull or falling, or his physical powers flagging, should take these PILLS. They will restore his lost energies, both physical and mental.

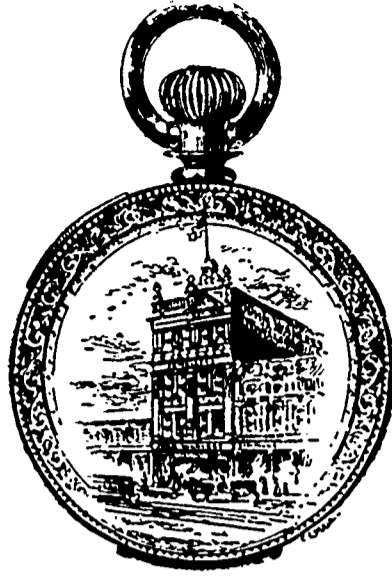
EVERY WOMAN should take them. They cure all suppressions and irregularities, which inevitably entail sickness when neglected.

YOUNG MEN should take these PILLS. They will cure the results of youthful bad habits, and strengthen the system.

YOUNG WOMEN should take them. These PILLS will make them regular.

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HOME TESTIMONY: J. J. Oet

TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

THE REV. COVERDALE WATSON, for the last three years pastor of the Central Methodist Church, Bloor-street, Toronto, but now of Victoria, B.C., writes under date of Aug. 5th 1890, as follows: "Dear MR. SIMPSON—Yours of the 20th July was duly received. I can only say with respect to Dr. A. WILFORD HALL'S Hygienic treatment that I regard it as a wonderful discovery, and if perseveringly used it cannot fail to be of great service. I would advise any one to get the pamphlet, begin the use of the treatment and throw medicine to the dogs. A very clever physician said to me the other day, 'Let medicine alone and get rid of the waste materials and the organs will perform their functions.' This is precisely what this treatment does."

MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 11, as follows: "To J. J. WESLEY SIMPSON—Dear Sir,—A remarkable experience prompts me to write concerning DR. HALL'S 'Health Pamphlet' purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and should be known and practiced by everybody, however slightly out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to be so well advantage."

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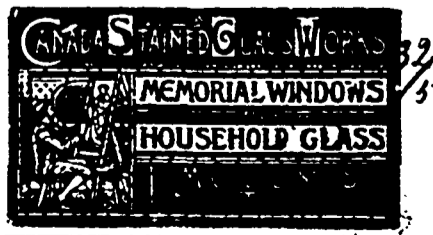
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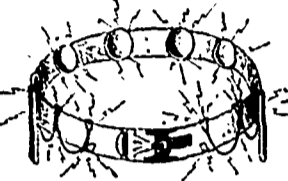
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Advertisement for Confederation Life Policies, organized 1871, head office Toronto. Policies are Incontestable. Free from all restrictions as to Residence, Travel or Occupation. PAID-UP POLICY AND CASH SURRENDER VALUE GUARANTEED IN EACH POLICY.

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HEALTH HINTS.

DISINFECTION.—Apropos to the editorial remarks of the Sanitarian in July number, attention is invited to the following excerpt from the Giornale della Reale Societa Italiana d'Igiene of corresponding date, on the comparative value of different agents and their practical utility as determined by experiments. M. de Giaxa gives the following as the result of numerous experiments in rooms that have been occupied by the sick: 1. The walls of rooms which have been occupied by typhoid and cholera patients may be perfectly disinfected by simply washing them with lime-water, at fifty per cent. for typhoid, and twenty per cent. for cholera cases. 2. When the walls are infected with the bacillus of carbuncle, of tuberculosis, and of tetanus, whitewashing, even when repeated whether with twenty or fifty per cent. the disinfection will always be incomplete. 3. For the staphylococcus pyrogenicus a double coat of lime-water, at fifty per cent., will be sufficient. The same author treats of the cholera bacillus as it exists in filth, and proposes means for sterilizing the ground in which such bacilli are known to exist. He also shows the extent to which it may be propagated and the means he employed: 1. The cholera bacilli, when they penetrate a soil rich in common bacteria, even when favourable conditions for their existence and reproduction are found, are rapidly destroyed, while the bacilli increase with remarkable rapidity. 2. When the cholera bacilli enter a soil which contains few bacteria, they not only continue to exist but increase rapidly. 3. The composition of the soil, as loam, argillaceous earth and sand, as also the temperature and the degree of humidity, exert little influence on the extent or the rapidity of their increase. Dubief and Bruhl give the results of their experiments on disinfection, as follows: 1. Sulphurous acid gas exerts a powerful action as a microbicide on germs in the atmosphere. 2. This action is most vigorous when the surrounding atmosphere is saturated with moisture. 3. Sulphurous acid gas will destroy germs in a dry atmosphere when its action is continued for a sufficient length of time.

YOU never know the manufacturer of a baking powder to claim that it contains alum or ammonia. If these are proper constituents of baking powder, why is not such a claim made?

AN IMPORTANT SUBJECT. The subject of health. Good health depends upon good food. It is not what we eat that nourishes the body, but what we digest. To study what we eat and why we eat is important. It was by eating the wrong food that the curse came upon mankind at first. Thousands are miserable with indigestion and dyspepsia from eating the wrong kind of food now. Some eat the same kind of food in hot weather that they do in cold weather, and consequently they suffer and are cast out of the paradise of health. It is always safe to eat Desiccated Wheat, but be sure you get the proper article with the name and trade mark of the Ireland National Food Co. (Ltd.) on the package.

A FREE TRIP AROUND THE WORLD. The all-absorbing topic of the day is the Home Fascinator Pub. Co.'s great word contest, affording a grand opportunity to see the world. To the person sending them the largest number of English words constructed from letters contained in the sentence "GOD SAVE THE QUEEN," the publishers offer "A Free Trip Around the World," also in order of merit the following additional prizes: A Free Trip to Florida, a Silver Tea Set, \$68; a Domestic Sewing Machine, \$60; Lady's or Gent's 14k. Gold Watch, \$50. To every one sending a list of not less than twenty-five English words, of four or more letters, found in either Webster's or Worcester's Dictionary, a prize will be given. Enclose them 50 cents to pay for a grand Premium Catalogue and a six months' trial subscription to their beautifully-illustrated family story paper, The Home Fascinator. As the person sending in the largest list of correct words may not be in a position, or care to make the extensive trip offered, the publishers give such person the choice of the trip or \$1,000 in cash. Contest is open to any person in the U.S. or Canada. Address, The Home Fascinator, Montreal, Canada.

TAKING MEDICINE.—Although a man would not think of meddling with his watch or his clock, or any piece of mechanism, but would intrust its repair only to a competent workman, he often meddles with his own health and physical constitution in the most reckless way. He will take medicines that are only of use in some entirely different circumstances on the mere guess that his symptoms are the same as those for which the medicine was originally prepared. They make the most reckless diagnosis. They exchange information as to what the doctors did for their children under what seemed to them similar circumstances, and which may be entirely different. They may not know the difference between a common cough and membranous croup, but they will tackle the most dreadful disease with the most inappropriate remedy. By the time the doctor comes the patient has already been experimented upon and has risked death by delay or by the struggle with hurtful medicants. The dangerous feature about the self-administration of opiates is that the subject keeps on taking the drug while partially deprived by its use of the power of reason or the benefit of memory. The legitimate use of such agents requires the greatest care and caution. They must be adapted to the system of the recipient and to the special occasion. What would be harmless to a person at one time would be dangerous at another. It is well known that narcotic poisons are cumulative; that they go on piling up in the system like steam collecting in a boiler. No harm is done until at last the exploding point is reached.

CURE FOR INSOMNIA.—Every night, at an early bed-time, take a five-grain pill of asafoetida—be careful to take no strong medicine after three o'clock in the afternoon; half an hour before going to bed take a hot foot bath. Let the water be as hot as can be borne at first, and add a little very hot water as it cools. Be sure to keep well covered up, and to have the feet in the water for a full half hour. A month of this treatment, under the most adverse circumstances, completely cured the insomnia of a friend who had run the entire gamut of narcotics, stimulants, eating before retiring, and tiring himself out.

THE QUEEN PAYS ALL EXPENSES.

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

Address, The Canadian Queen, Toronto, Canada.

How to Celebrate Wedding Anniversaries

By FLORENCE HOWE HALL, giving hints to thousands as to the proper celebration of wooden, crystal, silver and golden weddings.

Mrs. Ulysses S. Grant

Through the hand of MR. FOSTER COATES, tells of her first meeting with U. S. Grant, their courtship, proposal and marriage, in an article entitled, "The Courtship of General Grant."

A New Wedding Bell

Contains a hint to intending brides for a home-wedding or reception.

Jewel Caskets of Fashionable Women

Describes the great collections of diamonds and valuable gems owned by Mrs. Vanderbilt, Mrs. Astor, Mrs. Hicks-Lord, Mrs. Bradley Martin, and others of New York's most famous social leaders.

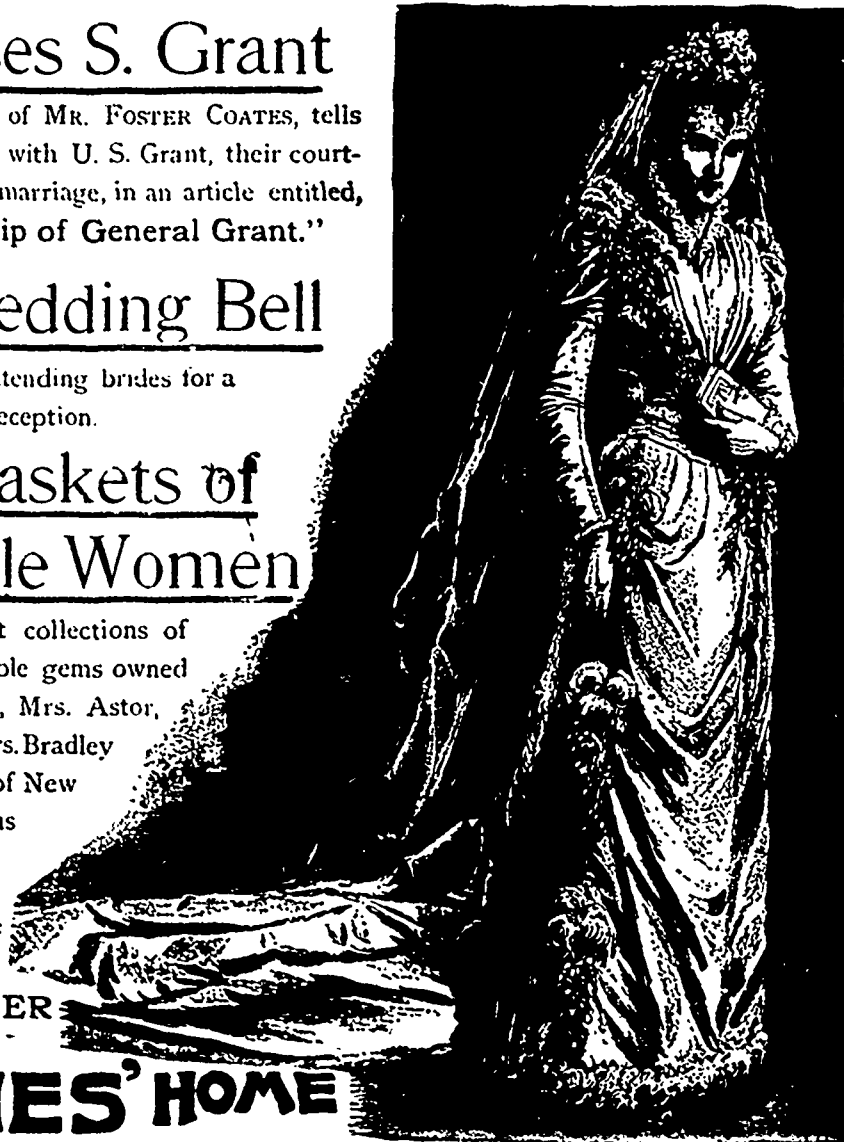
The above are some of the Special Features in the OCTOBER NUMBER

THE LADIES' HOME JOURNAL

For \$1.00 We will mail the Journal from now to January 1st, 1892—that is, the balance of this year, FREE, and a FULL YEAR from January 1st, 1891 to January 1st, 1892. Also, our handsome 40-page Premium Catalogue, illustrating a thousand articles, and including "Art Needlework Instructions," by Mrs. A. R. Ramsey; also Kensington Art Designs, by Jane S. Clark, of London.

NOW READY ON THE NEWS STANDS, TEN CENTS A COPY.

CURTIS PUBLISHING COMPANY, Philadelphia, Pa.

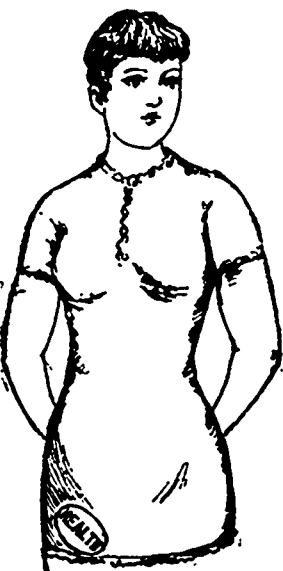


A TESTIMONIAL WORTH HAVING

We are proud to be able to quote from a letter of one of Toronto's most eminent doctors, T. W. Strange, Esq., M.R.C.S.:

The Ladies' Undervests manufactured in Montreal by the Montreal Silk Mills Co. appear to be as near perfection as possible. They combine warmth, softness, lightness, porosity, meeting all the requirements of a delicate, sensitive skin, and are especially conducive to Health in a climate so variable as that of Canada. They well merit the name of "HEALTH UNDERVESTS," and are a credit to the skill of the manufacturers, and a boon to the sex.

FOR SALE BY W. A. MURRAY & Co.



REALLY BEAUTIFUL!

ARE THE THOUSAND AND ONE ARTICLES DISPLAYED IN

KENT BROTHERS' FINE ART DEPARTMENT.

Portions of both the first and second floors are devoted to the display of the latest designs in Bronzes, Parian Statuary, Bisque and French China Pieces, French Ormolu Clocks, Fine China Goods, etc.

Send for our illustrated catalogue to

KENT BROS., 168 YONGE ST., TORONTO.

GET STRONG BY TAKING  KEEP STRONG — BY —

Johnston's Fluid Beef Taking it Regularly.

THE GREAT STRENGTH-GIVER.

Because it contains all the NUTRITIOUS CONSTITUENTS of PRIME BEEF in the most digestible form.

CONSUMPTION SURELY CURED

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOOM, M.D., 126 West Adelaide St., TORONTO, ONTARIO.

Miscellaneous.

McLAREN'S



Equal in purity to the purest, and Best Value in the market. Thirty years' experience. Now better than ever. One trial will secure your continued patronage.

RETAILED EVERYWHERE



Will be found invaluable for Cholera Infantum and all Summer Complaints, children or adults. Its non-medicinal but will be retained & sustain life when everything else fails. 4 sizes 35 cts. up.



THE DOLLAR KNITTING MACHINE

MANUFACTURED BY GREELMAN BROS GEORGETOWN ONT. THIS ADVERTISEMENT IS FOR YOU. IT IS GOOD FOR 200 SEND IT AND A CENT STAMP FOR ALL PARTICULARS AND PRICE LIST.

THE GREAT ENGLISH REMEDY OF PURELY VEGETABLE INGREDIENTS AND WITHOUT MERCURY USED BY THE ENGLISH PEOPLE FOR OVER 140 YEARS. IS



These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chamomile. They will be found a most efficacious remedy for derangements of the digestive organs, and for obstructions and torpid action of the liver and bowels, which produce indigestion and the several varieties of bilious and liver complaints. Sold by all chemists.

WHOLESALE AGENTS: EVANS & SONS, LIMITED, MONTREAL.

THE WONDER OF THE AGE!



A NEW IMPROVED DYE FOR HOME DYEING. Only Water required in Using.

10c a package. For sale everywhere. If your dealer does not keep them, send direct to the manufacturer. J. S. ROBERTSON & Co. MONTREAL.



IMPERIAL CREAM TARTAR BAKING POWDER PUREST, STRONGEST, BEST.

Contains no Alum, Ammonia, Lime, Phosphate, or any injurious substance.

E. W. GILLET, TORONTO, ONT. MANUFACTURER OF THE CELEBRATED ROYAL YEAST CAKES.

Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

DIED.

Suddenly, on the 30th September, Margaret Greenes, beloved wife of Samuel Crane, aged 44 years.

MEETINGS OF PRESBYTERY.

GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, 18th November, at 10.30 a.m.

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

KINGSTON.—At Belleville, in St. Andrew's Church, on the 16th December, at 7.30 p.m.

LINDSAY.—At Wick, on the last Tuesday in November, at 10.30 a.m.

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

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

QUEBEC.—In Chalmers' Church, Richmond, on 11th November.

SARNIA.—In Presbyterian Church, Watford, third Tuesday of December.

WHITBY.—In St. Paul's Church, Bowmanville on the third Tuesday of October, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, 9th December, at 7.30 p.m.

WANTED.

A MARRIED MAN AS PRINCIPAL

Of an Indian Industrial Mission School in the Qu'Appelle Valley, N.W.T., wife to act as matron; salary \$700. Apply with testimonials to PROFESSOR HART, Manitoba College, Winnipeg.

Advertisement for J. Young, The Leading Undertaker, located at 77 York Street, Telephone 679.

Advertisement for W. H. Stone, The Undertaker, located at 349 - Street, The Finest Hearse in the world. Phone 91.

Advertisement for Desks, Office, Library, Church and School Furniture, by John M. Blackburn & Co., 41 Colborne St., Toronto.

Advertisement for Embro: Oatmeal: Mills, featuring Rolled Oats and Standard and Granulated Oatmeal of the best quality.

Advertisement for Elias Rogers & Co's, featuring Rogers Coal, Head Office at 20 King St. West, Toronto.

Advertisement for Coal and Wood, featuring G. T. MacDougall, lowest rates.

Advertisement for P. Burns & Co., established 1836, featuring Celebrated Scranton Coal and Special Rates for Cut and Split Summer Wood for one week.

Advertisement for Coal and Wood, featuring G. T. MacDougall, All Orders Promptly Attended to.

Advertisement for P. Burns & Co., featuring Celebrated Scranton Coal and Special Rates for Cut and Split Summer Wood for one week.

Miscellaneous.



Acream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report, August 17, 1880.

C. C. RICHARDS & Co. Gents—I took a severe cold, which settled in my throat and lungs, and caused me to entirely lose my voice. For six weeks I suffered great pain. My wife advised me to try MINARD'S LINIMENT, and the effect was magical, for after only three doses and an outward application, my voice returned, and I was able to speak in the Army that night, a privilege I had been unable to enjoy for six weeks.

Advertisement for Wright & Co., Art Furniture Manufacturers, Designers and Wood Carvers.

Advertisement for Mantelpieces, featuring a large illustration of a mantelpiece.

Advertisement for C. A. Fleming, Principal Northern Business College, Owen Sound, Ont.

Advertisement for French and German, featuring Franklin Ganser and Mademoiselle Niroin.

Advertisement for Business College, featuring The Canada Business College in Hamilton, Ont.

Advertisement for Belleville Business College, featuring Boarding and Day School for Boys.

Advertisement for A Night School is Held, featuring R. W. Dillon, M.A., F.R.S.L.

Advertisement for A Boy or Girl, featuring a notice about a child's education.

Advertisement for Morvyn House, 350 Jarvis St., Toronto, featuring a Girls' School for Resident and Day Pupils.

Advertisement for Esterbrook's Steel Pens, featuring a fountain pen illustration.

Miscellaneous.

Advertisement for Toronto Conservatory of Music, featuring a building illustration.

In Affiliation with Trinity University. FOURTH YEAR. Over 1,300 Pupils last Three Years. Pupils May Enter at Any Time

Send for 90-page Calendar containing announcements for present season—gratis—to EDWARD FISHER, Musical Director

Incorporated 1890



TORONTO COLLEGE OF MUSIC (LIMITED)

GEORGE GOODERHAM, Esq., PRESIDENT

Musical Education in all Branches. For Prospectus apply to F. H. TORRINGTON, Musical Director.

Advertisement for British American Arcade, featuring a building illustration.

Advertisement for Business College, featuring a building illustration and text about business education.

Advertisement for Barker's Short-Hand School, featuring a building illustration.

Advertisement for The Canada Business College, featuring a building illustration.

Advertisement for The Ontario Academy, featuring a building illustration.

Advertisement for Esterbrook's Steel Pens, featuring a fountain pen illustration.

Advertisement for W. Baker & Co's Breakfast Cocoa, featuring a woman illustration.

Advertisement for W. Baker & Co's Breakfast Cocoa, featuring a woman illustration.

Advertisement for W. Baker & Co's Breakfast Cocoa, featuring a woman illustration.

Advertisement for W. Baker & Co's Breakfast Cocoa, featuring a woman illustration.

Miscellaneous.

Advertisement for Stop that Chronic Cough Now, featuring a bottle of Scott's Emulsion.

Advertisement for Scott's Emulsion, featuring a bottle of the product.

Of Pure Cod Liver Oil and Hypophosphites of Lime and Soda.

It is almost as palatable as milk. Better than other so called Emulsions. A wonderful fish producer.

SCOTT'S EMULSION is put up in a salmon color wrapper. Be sure and get the genuine. Sold by all Dealers at 50c. and \$1.00.

SCOTT & BOWNE, Belleville.

Advertisement for Seattle, featuring a building illustration.

BUY ONE.

Advertisement for The Northern Queen, featuring a building illustration.

IT IS THE BEST WASHBOARD MADE

FOR SALE BY ALL DEALERS. MANUFACTURED BY TAYLOR, SCOTT & Co.

Advertisement for The Provident Life and Live Stock Association, featuring a lion illustration.

Advertisement for The Ontario Academy, featuring a building illustration.

Advertisement for A Mutual Benefit Association, featuring a building illustration.

Advertisement for G. N. W. Tel Co, featuring a building illustration.

Advertisement for G. N. W. Tel Co, featuring a building illustration.

Advertisement for G. N. W. Tel Co, featuring a building illustration.